8. THE

MYSTERY

OF SELFE-DECEIVING.

OR

A DISCOVRSE

and discouery of the deceitfulnesse of MANS HEART.

Written

By the late faithfull Minister of Gods word

DANIELL DYKE, Bachelour in *Diuinity.*

Published

Since his death, by his brother *I.D. Minister of Gods word.*

IER. 17. 9.

The heart is deceitfull aboue all things: Who can know it?

PSALM. 19. 12.

Who knoweth the errours of his life? Lord cleanse me from my secret faults.

LONDON

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Jeane Bisset her booke

BRITISH MUSEUM

TO THE RIGHT HONORABLE AND MOST VERTVOVS LADY, the Lady LVCIE Countesse of Bedford.

RIGHT HONOVRABLE.

IT was an ancient constitution in Israell, that a brother dying without issue, the next brother should doe the office of a kinsman, and raise vp seede to his brother deceased, to continue his name, that it might not bee put out of Israell. The Lord hauing not long since taken out of his vineyard a faithfull labourer, and from my selfe a louing, and deare brother, I thought that in some manner the equitie of this constitution, now antiquated and abolished, did lay hold vpon mee. And that beeing the next brother, I was to doe the office of a brother, to continue, and eternize his blessed memoriall in Gods Church, by bringing to light this present Treatise. He himselfe whilest he liued wrote it, and had perfected it before his

death, I haue but onely raiſed it out of his priuate ſtudie to the publique vſe of Gods Church. The children, ſaid *Hezekiah*, are come to the birth, and there is no ſtrength to bring forth. *Thus it fared with this authour. Hee had finiſhed and perfected this worke, and brought it euen to the birth, but there was no time to bring it forth. God preuenting him, and by his death, bringing him to the end of his faith, (his tranſlation into the heauens) before he came to bring this work to the end of his deſire, (the publication therof to the benefit of Gods Church:) I thought it great pitty that ſo hopefull an iſſue ſhould periſh for want of a little helpe in the birth. And I thought withall in caſe of my negligence, or refuſall of his brotherly office, how iuſtly I might haue deſerued the ignominious ceremony of the ſpittle in my face. Hereupon I willingly performed this taske of peruſing and ſetting forth this treatiſe.* Zachary *when he could not ſpeake, he wrote: So I deſired that his pen might make ſome ſupply of the want of his tongue: that as* Abell by his faith, *ſo he by his works*, being dead might yet ſpeake.

Iſai. 37. 3.

Deut. 25. 9.

Zacharias *cum loqui non potuit, ſcripſit.* Ambr.

Heb. 11. 4.

Thus in briefe hath your Ladiſhip, the reaſon of my preſent endeauours.

For me to ſay any thing in commendation of this work is not happely ſo fitting. It being both hard for one brother to commend another without boaſting, and the younger and inferiour his commendation adding little credit or grace to the worke of his elder and ſuperiour. For as the leſſe is bleſſed, *ſo alſo praiſed of the* greater. *I meane therefore herein to bee ſparing. Onelie this, I will but as the widdow, which ſhewed* Peter *the coates and garments which* Dorcas made, while ſhe

Heb 7. 7.

was

was with them. *So onely will I ſhew, and ſet forth ſome part of his labours which hee performed whileſt hee was with vs.* And let his owne workes praiſe him in the gate. *And ſurely this worke will doe it, if either matter, or manner, argument or art will doe it.* Prou. 32. 31.

The matter and argument of it is ſuch, as yet handled at large by none before him that I know of.

And beſides it is excellent by reaſon of the daily vſe which occurres in practiſe. So that of the title and argument of this booke may I ſay as Gellius *ſpeakes of a good title which* Meliſſus *had giuen to a booke of his own which it ſeemed ſcarſe deſerued it:* That the very title had a great alluring and entiſing force to draw men to the reading of it. *Such is the argument of this worke, of ſuch ſpeciall vſe in our practiſe, that it may eaſily perſwade any, both to read, and like it. It containes the right* σαυτοῦ, *the art of knowing a mans ſelfe; it diſcouers vnto vs, the infinitely intricate windings, and turnings of the darke Labyrinths of mans heart. Indeed oftentimes the diſcoueries of couſenages, and deceits in the world make many, before honeſtly ignorant, to turne* couſeners and deceiuers. *But heere needes no ſuch feare, for heere we are taught no new* deceit *or* couſening trickes, *which yet wee practiſe not; but rather are conuinced of that couſenage, with which we deceiue our owne ſoules, and yet will not be borne downe to be guilty of impoſture. This point is worthy our beſt wits, and knowledge. That heathen Philoſopher neuer thoughtns himſelfe to begin to know Philoſophy, till hee began to know himſelfe. But ſurely wee neuer begin to know* Diuinitie *or* Religion, *till wee come to know our ſelues: our ſelues wee cannot know, till wee know our*

Et libro titulus eſt ingentis cuiuſdam ellecebræ ad legendũ ſcriptum; quippe de proprietate loquendi Aul. Gell. Noct. Attic. l. 18. cap. 6.

hearts. I but, our hearts are deceitfull aboue all things, who can know them? They who with diligence ſhall peruſe this preſent Treatiſe ſhall with Gods bleſſing be able in ſome good meaſure to know them. Here ſhall they finde that dangerous Art of ſelfe-Sophiſtry *diſplayed, by which millions of ſoules are enwrapped in the ſnares of Sathan. And ſo by ſeeing their ſelfe-deceit, ſhall come to their ſelfe-knowledge. A knowledge neuer more neglected.* Perſ. Vt nemo in ſeſe tentat deſcendere, nemo. *Men care not for knowing themſelues, who are oftentimes too too curiouſly greedy of knowing all things elſe, being heerein like to fooliſh trauellers, that loue to trauell into, and talke of other ſtrange countries, ſtrangers in the meane time in the rarities, ſecrets, and wonders of their owne. As for the Art, and manner of handling this argument in this Treatiſe, I leaue it to the readers iudgement, aduenturing notwithſtanding my ſelfe to ſay thus much, that had this Treatiſe but age and antiquitie anſwerable to the ſufficiency, it ſhould eaſily finde anſwerable acceptance. Nothing preiudices writers more, then either mens knowledge of their perſons, or their want of antiquity. May not a man ſpeake of many of our new writers as* Gellius *ſpake once of a good ſpeech that* Fauorinus *made?* Nonne, *ſaith he,* ſi id Antiſthenes, aut Diogenes dixiſſet, dignum memoria viſum eſſet? *If* Diogenes *or* Antiſthenes *had but ſpoken that which* Fauorinus *did, the ſpeech had gone for halfe an oracle, now happily the more reſpectleſſe becauſe from* Fauorinus, *that was inferior, it may be, in nothing to* Diogenes *but in ſtanding. How many worthy moderne writers amongſt vs neglected, onely becauſe moderne?* Noct. Attic. 18.7. Nonne ſi hæc Auguſtinus, aut Chriſoſtomus, &c.

Had

Had but Auguſtine, *or* Chryſoſtome *or ſome auncient Father wrote them, how had they beene admired, now neglected, onely becauſe as* Bildad *ſpeakes* they are but of yeſterday? *Moſt mens iudgement of writers is the ſame that of wine. Luk.*5.39. The olde is better. *And yet oftentimes, the old is hard and tart, and neerer vinegar then wine, when the new is ſweet and pleaſant. How many workes of ſome of the Fathers which haue little worth elſe in them beſides antiquity, and the credit of an ancient Fathers name? How would we vilifie thoſe ſame things in new; which wee ſo magnifie in old writers? I ſpeake it not to derogate ought from the worth of thoſe ancient worthies, and reuerend ſages, (I giue them all due reuerence and reſpect) but onely to meet with that fond humor, which meaſures worth onely by age, as if nothing could be good, but that which is olde: And from a meane conceit of writers perſons knowne, and ready to preiudge their workes vnread, and vnknowne.* Iob. 8.9.

But as for your Ladiſhip; I perſwade my ſelfe that your knowledge of the Authors perſon, parts, and endowments wherewithall God had graced him, will be the greater meanes to winne your Honourable acceptance of this worke. And ſo much the rather doe I preſume vpon your Ladiſhips fauour heerein, becauſe whileſt this Author liued (out of a loue to his graces, and honourable diſpoſition) he entended this worke to haue beene honoured by the Patronage of your worthy and right noble brother, who now alſo together with this Author is at reſt, ſinging heauenly Halleluiahs *in the preſence of the Lambe.*

Pardon me good Madam, if I renew your griefe with the mention and remembrance of ſo great a loſſe. Giue

vs leaue to teſtifie our fellow-feeling of your ſorrowes. Publicke loſſes may not paſſe without publicke heauines. It is a loſſe that yeelds vs argument both of great griefe, and as great feare: Can it be a ſmal griefe to ſee our ſelues depriued of the vſe and benefit of ſo many rare vertues, and honorable inclinations, of ſo great learning in ſo few years, of ſo great grace, holines, and religion in ſo young yeares, as were ſweetly met and combind in him? His rare endowments, his noble diſpoſition, his religious conuerſation, his hopefull ſeruice to Gods Church, and this kingdome conſidered, I may ſay of the Church and Commonwealth, as once Valerius *ſpake of* Cornelia *in the loſſe of her louing husband*, Corneliam neſcio an fæliciorem dixerim quod talem virum habuerit, an miſeriorem
Val. l. 4. cap. 6. buod amiſerit: *It is hard to ſay whither wee were happier in the inioyment, or vnhappier in the loſſe of ſuch a perſonage. And as in his loſſe there is great cauſe of griefe, ſo no leſſe of feare. Wee may grieue that ſo* great
Iſa. 57. 1. good is taken from vs, *we may fear becauſe* ſome great euill is comming vpon vs: *The righteous periſheth, and no man conſidereth that he is taken away, from the euill that is to come. Surely when good men, eſpecially being great men, and young men too, are taken away, it is a fearfull preſage of much anger, and euill to come. The Lord make vs all wiſe to* conſider *the deaths of ſuch men, that the feare of euills to come, may make vs ſeeke to auoide euill preſent, and make vs prudent in the foreſight of the plagues to hide our ſelues,*

But yet in the middeſt of this griefe and feare, your Ladiſhip is not left altogether comfortles. As it is a comfort that God honoured your familie with ſuch an one, ſo is this alſo none of the leaſt comforts to you, that you

mourne

mourne not alone, but haue the hearts of all good men heauy with yours. It makes our ioy the greater to haue others reioyce with vs, when wee reioyce: but it makes our ſorrow the leſſe when we haue others, to weepe with vs, when we weepe. Did Abner, *ſaid* Dauid, dye as a foole? *So of him it may be ſaid. Did he dye as an immeriting, as an ignoble perſon? without teares? without lamentation? I thinke I may boldly ſpeake it, that neuer any of his place, and of his yeares, left more heauy hearts behinde him then hee hath done. Theſe are miſerable griefes indeede, when others finde matter of ioy in the matter of our griefe, and laugh at our teares; but then may wee grieue comfortably, when wee ſee others ioyne with vs, and ioy to heart our loſſes, as well as our ſelues.* 2 Sam. 3 33.

I would willingly both inlarge his commendation and our griefe, but theſe require rather a Volume then an Epiſtle. And I may ſpeake of him as Auguſtine *of another,* Illa quidem anima in ſocietatem fidelium et caſtarum recepta, laudes nec curat, nec quærit humanas, imitationem tantum quærit: *He deſires more the imitation then commendation of his vertues; and the imitation rather of his life, then a lamentation for his death.* Eph. 1 2. 3.

Yet may I not altogether paſſe ouer in ſilence his holy and religious courſe; which was, to keepe a Catalogue or diary of his ſinnes againſt God: and euery night, or the next morning, to reuiew the faults of the day paſt: Euerie Saboth morning, or night before, to reuiew the faults of the whole weeke: and at the end of euery moneth to ſurueay the whole moneths tranſgreſſion. This did hee daily, weekely, and monthly, thereby the better to hum-

ble

ble himselfe for his sinnes, and renew his practise of repentance. And the day before his receiuing of the holie Sacrament did alwaies vse to humble himselfe before the Lord with fasting, prayer, and confession, thereby the better to prepare himselfe for the more worthy and comfortable receiuing of the holy Communion.

I say nothing of his religious obseruation of the Sabaoth by himselfe alone, and with his people about him both before and after the publicke Exercises, in meditation, reading, prayer, and repetitions. His carefull expense of time, his keeping of set houres of study. Thus did he with good Iosiah, *while he was yet a child seeke the* Lord. *By means of which his holy and constant course in seeking the Lord, in few yeares he became wiser then his aunci-ents and teachers, and preserued his young yeares, in great honour and reputation, free from all the blemishes and staynes of youth, notwithstanding the manifold occasions to the contrary in regard of his place and condition. The truth is, the world was not worthy of him. His vertues and his graces were fitter for heauen, then this impure earth.*

Let vs now that are behinde, turne our griefe *into* care, *let our care be to follow those holy steps hee hath trod before vs. True it is you can neuer recouer his person, his graces you may: The griefe will be the lesse for the losse of his person, if you make a recouery of his graces. Whilest his spirit is doubled vpon your Honour, and his graces shall suruiue in your religious imitation, so long we shall count him liuing in your selfe.*

And now Right honourable I intreat you by the loue that he bare to this Author, and by the loue that you bare to his honourable Patrones, your deceased Father, and Brother

Brother (both now glorified Saints) to testifie your loue to this Author by your honourable, and fauourable acceptance of this worke.

May your Ladyship but please to vouchsafe the reading, and diligent perusall thereof, and I dare presume vpon as much. Thus as I haue raised *this to light, so I commend it to your Honours patronage, and protection: and your Honour to the patronage and protection of the Lord Iesus.* May. 5. Epping in Essex.

Your Honours

28 SE60

in all seruice

IER. DYKE.

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The heart is deceitfull aboue all things, and euill, who can know it? I the Lord search the heart and try the reynes, that I may giue to euery one according to his wayes, according to the fruit of his workes.

CHAP. I.

The Text opened; A preparation to the Treatise following, shewing the originall of the hearts deceitfulnesse, the difficultie, and yet the meanes of knowing it.

THE Prophet hauing grieuously menaced the Iewes in the beginning of this Chapter; because hee saw how much they bore themselues out against these threatnings, vpon hope of the *Ægyptian* his helpe; therefore in the fifth verse hee curseth all such as relye vpon man, and *make flesh their arme*, contrarily blessing such, as in their dangers shroud and shelter themselues vnder the *wing* of the Almighty. Coher. Psal. 3.4.

But here the Iewes hauing *made a conenant with hell and death*, would be ready to obiect against the Prophet; what then is all this threatning to vs?

Wee are none of thoſe that withdraw their hearts from God. Vſe of meanes doth not preiudice truſt in God. Truſt in God as it cannot ſtand with *truſt in* meanes; ſo neither without *vſe of* meanes when they may be had. Wee repoſe our ſelues on God as much as thy ſelfe, or any elſe: and wee repaire to the ſecond cauſes, onely as ſeruiceable, and ſubordinate to the firſt. Therefore *as the ſparrow by wandring, and the ſwallow by fleeing eſcape*, ſo this thy *cauſeleſſe curſe, ſhall not come*: neither are we ſuch children to be skarred with bugſ-words. Pro. 26. 2.

The Prophet therefore in this verſe preuenteth this obiection, and keepeth them from this ſtarting hole, ſaying, *The heart is deceitfull*, as if he ſhould ſay, Flatter not your ſelues in a vaine conceit, that you with-draw not your heart from God, and ſo God will not with-draw his from you. Nothing more eaſie than for a man to deceiue himſelfe: for the heart by reaſon of the great wickedneſſe thereof, is a bottom-leſſe and vnſearchable gulfe of guile; in ſo much as none can know, not onely anothers, but not his owne heart, The Lord onely hath reſerued this as a prerogatiue royall to himſelfe exactly to know the depth of our hearts: that ſo, though men conceiuing well of themſelues, may conceiue amiſſe of God, as one that by his doings will not iuſtifie the Prophets ſayings; yet hee iudging of men, according to the ſecret diſpoſition and conſtitution of their hearts, may deale with them accordingly, bleſſing thoſe that in truth doe truſt in him, but curſing ſuch as with-draw from him, though not their tongues, yet their hearts. This is the order

der and generall purpoſe of the words.

They containe in them a propoſition concerning the hearts deceitfulneſſe. Heere two things are to be conſidered: what is meant by *heart*, what by *deceitfull*. Reſolution and ſence.

By *heart*, mans heart is meant, as appeareth by the context. And now becauſe mans heart is one of the principall ſeats of the ſoule of man, therefore by a *Metonymy* of the *ſubiect*, it is vſually in the Scripture put ſometimes for the whole ſoule, ſometimes (and that more frequently) for ſuch ſpeciall faculties in the ſoule, as more ſpecially belong to the heart, as the will and affections. But here it is to be taken for the whole ſoule and all the parts thereof, the vnderſtanding, the will, the affections: for all are deceitfull.

The word *deceitfull* is ſignificant in the *Hebrew*, comming of a verbe which ſignifieth to ſupplant, as runners in the race vſe to doe; and from this word had *Iakob* his name, becauſe he caught *Eſau* by the heele when hee was comming forth of the wombe: So doe our hearts cunningly, as it were, trip our heele when wee are to runne the race which is ſet before vs. Though heere alſo that reaſon of the name which *Eſau* falſely gaue to *Iakob*, may truely agree to our hearts; well may they be called *Iakobs*, becauſe they cozen many, and doe their endeauour to cozen all of Gods bleſſing, and the heauenly inheritance. But it may be asked, Is this deceitfulneſſe giuen vnto all men indifferently, or onely to ſome? *Anſw.* To all, ſaue *Chriſt, in whoſe mouth* (and ſo heart) *was found no guile*. By nature all our hearts *Gnacob.* Gen. 27. 36.

are alike. And the change that grace makes in this life is not ſuch, but that in ſome ſort, the heart of the beſt may ſtill be ſaid to be deceitfull. Chriſt indeed giue *Nathanael* this praiſe, that there was no guile in his heart, and *Dauid* ſaies the like of euery iuſtified man: but this is true onely of the *ſpirit*, of the *new*, or *young man* that is created by God in the regenerate, and not of the *fleſh*, that *olde man*, an olde foxe indeede, that by reaſon of his age is often too hard for the yong man: for youth is but ſimple in regard of olde age; Howbeit as young men grow ſtill to further perfection, and are on the encreaſing hand, whereas olde men decreaſe, till at length *age* brings *dotage*: ſo heere the *craft* of this *olde man* is daily weakened, the rather for thoſe many wounds which the ſtronger young mans arme giues him in the braine, whereas the *ſpiritwall wiſedome* of the *yong man* increaſeth daily. Thus then we interpret theſe words of the Prophet, The heart of man is deceitfull, euen the whole heart of the wicked, becauſe it is wholly *fleſh*, and part of the heart of the godly, namely, the vnregenerate and fleſhly part. The heart of the wicked is deceitfull with a full, ſtrong, and raigning deceitfulneſſe, the deceitfulneſſe that is in the heart of the godly is weaker, as being diſcerned of them, and ſtrouen againſt by them. The heart of the wicked ſhewes it deceitfulneſſe in the *whole courſe of their liues*. The godly onely in *ſome particuler actions*. As it is ſaid of *Dauid*, *he was vpright in all things, ſaue onely in the matter of Vriah*. The generall current of his life was free from deceitfulneſſe, though not the particuler action;

Pſal. 32.2.

Contrarily

Contrarily, the heart of the wicked may be vpright in *ſome particular actions*, as *Abimelechs* in the taking of *Sarah*. *I know* (ſaith God) *thou haſt done this in the vprightnes of thy heart*: yet not in the *maine* of their liues. This is proper onely to the godly, that they are *vpright in their way*, that is, the conſtant tenor of their conuerſation. Now this deceitfulneſſe heere giuen to the heart, is ſet forth, Firſt, by the *greatneſſe of it: aboue all things*. Secondly, by the *cauſe of it*: *and euill*. Thirdly, by the *vnſearchableneſſe of it*, ſuch that none can know it, figured with an interrogation, *who can know it?* that is, none of himſelfe, by his owne mother wit, without an higher and clearer light.

Gen. 20. 6.

Pſal. 119. 2.

To begin firſt with the *deceitfulneſſe* of the heart, and then to come to the illuſtrations of it afterward; It may be asked for the better vnderſtanding thereof, How comes this deceitfulneſſe into the heart? Is not the heart Gods creature? and did hee not make it ſimple, plaine, and true? whence then this fraud? Lord, thou ſowedſt in this field of mans heart, the good corne of faith, truth, ſincerity: whence then theſe Tares? *Salomon* tels vs, *Eccleſ.* 7. 31. *God made man righteous: but they haue ſought out many inuentions*: for howſoeuer theſe *inuentions* and deceits (as *Moſes* ſheweth *Gen.* 3.) were firſt forged in the Diuels braine, and came out of his ſhop; yet becauſe they were ſo readily apprehended, and as it were bought vp ſo faſt by our firſt parents, therefore *Salomon* aſcribes them to man. So that howſoeuer heere alſo the queſtion concerning theſe *tares*, yea *thiſtles* of treachery, and a perfidi-

The originall of the hearts deceitfulneſſe.

ouſneſſe in our hearts may truely be anſwered with that in the Goſpell: *The enuious man hath ſowne them*; yet withall it may iuſtly be ſaid, becauſe the ground did ſo open her mouth for them, that the field it ſelfe did bring them forth. If at the firſt, when as this field was as the pleaſant *Eden* of God; how much more now, when hauing the *ſalt* as it were of God curſe ſowne vpon it, it is become as a barren wilderneſſe? If *Adam* and *Eue* might be charged as the firſt fathers and founders of thoſe deceitfull inuentions ſuggeſted by *Sathan*, becauſe of their *ready*, how much more wee, becauſe of our *greedy* apprehenſion of them, whereby wee drinke them in *as the fiſh doth water*? If they for *willing conſenting to*, how much more we, for *wilfull conſpiring with* the diuell? So that, whatſoeuer the Scriptures ſhall tell vs concerning the Tempters wiles, wee may ſafely draw it hither, and apply it to our ſelues, partners and practizers with *Sathan* in his ſtratagems againſt our owne ſoules.

Iob 15. 16.

The difficulty of finding out this deceitfulneſſe.

Wee ſee then the rocke, whereout this deceitfulneſſe was hewen. A pigge it is of our owne Sowe, a flower (weede rather) of our owne garden. It remayneth, that, more particularly, wee ſhould ſee what it is, wherein it conſiſts, and ſhewes it ſelfe. A labour ſurely full of difficulue. For as the woman of *Samaria* ſaid of her Well to *Chriſt*, *The Well is deepe, and thou haſt no pitcher*, the ſame may we ſay to our ſelues of this pit, this puddle, this den, this dungeon. It is very both darke and deepe. Who can ſee it? who can ſound it? And alas, where are our buckets to empty it? Who hath not cauſe to complaine

Iob 4.

complaine with St. *Auſten*, *Iuſt cauſe haue I to bewaile that darkneſſe, in which that power that is within me, is hid from me; ſo that my ſoule asking it ſelfe concerning it owne ſtrength, cannot ſafely beleeue it ſelfe; becauſe euen that which indeed is in vs, is kept ſecret from vs till experience manifeſt it?* O ye many blinde corners, the ſecret turnings and windings, the perplexe labyrinths, the cloſe lurking-holes that are heere! who would thinke that within the compaſſe of ſo ſmall a piece of fleſh, there ſhould be roome enough to harbour ſuch ſwarmes of vaine and vile thoughts, deſires, affections; and that farre more ſecretly from being eſpyed by vs, then the largeſt and vaſteſt Cities can doe any skouting naughty packe? *Man is a great deepe, whoſe very haires are numbred before thee O Lord. And yet eaſier it is to know the number of his haires, then of the motions and affections of his heart*, as excellently Saint *Auſten*. For as in *Hercules Monſter*, ſtill freſh heads, one ſpringing vp after the cutting off of the other, and as in *Ezekiels temple*, after the ſight of ſome abhominations ſtill moe: ſo heere in this ſo infinite a receptable of deceitfull thoughts, one deceit ſucceeding, and preſſing hard at the heeles of another *Many inuentions* ſaid *Salomon*, ſpeaking of thoſe at the firſt, in the heart onely of *Adam* and *Eue*. How then is the number (thinke wee) increaſed ſince, there being none, whoſe braine or breſt hath not caſt in his *widowes mite* at leaſt, into the common treaſury? If this ſtinking riuer were ſo great where firſt it roſe, how then thinke we hath it inlarged it ſelfe, being runne thus farre? No maruell then if the Prophet, as it

Confeſſ. lib. 10. cap. 32. Sunt iſtæ plangendæ tenebræ, in quibus me latet facultas mea quæ in me eſt, vt animus meus de viribus ſuis ipſe ſe interrogans non facile ſibi credendum exiſtimet, quia & quod ineſt plerunque occultum eſt, niſi experientia manifeſtetur.

Confeſſ. li. 4. cap. 16. Grande profundum eſt homo, cuius etiam capillos tu Domine numeratos habes. Et tamen capilli eius magis numerabiles ſunt, quam affectus eius & motus cordis.

Ezek. 8. 6. 13.

were amazed to ſee ſuch *litters*, yea *legions* of deceitfull diuels, couching cloſe in this their ſtinking ſtie, crie out, as heere wee heare him, *The heart is deceitfull aboue all things, who can know it?* So *myſticall* are theſe hearts of ours. So deepe and abſtruſe are her myſteries of deceit. Why then will ſome ſay, doe you trouble your ſelfe in vaine? for if none can know this *myſterie of iniquitie*, how then can you know it? how can you make vs know it?

The meanes to know the hearts deceit. Iudg. 14.18.

I anſwere, though no man know it as of himſelfe, yet *I the Lord know*; and if we *plow with his hyfer*, we ſhall know the darkeſt riddles. There is a myſtery of ſin (ſayes one) lying in the foldes of our hearts, which wee ſhall neuer ſee vnleſſe the ſpirit of God enter in, and giue vs light: for this *ſpirit ſearcheth the deepe things of God*, 1 *Cor.* 2. much more can it ſearch the deepneſſe of Sathan, and of mans deceitfull heart. If then wee conſult with the Lords ſpirit, wee may learne of him what theſe deceits be, ſo farre forth, as hee hath reuealed them in his word; which is a light whereby wee may ſee in this, euen more then *Ægyptian* darkeneſſe. Therefore our *Sauiour* counſelleth vs to take the benefit of this light, and not to let it ſtand vnder the bed, and that vpon this ground, *for there is nothing hid* [namely in our hearts, though neuer ſo cloſely] *but it ſhall be opened*, namely by the power of the word, moſt plainely. And this *Paul* exemplifies in his *idiot*, comming into the Church aſſemblies, and in hearing the word opened, ſeeing himſelfe & his owne heart opened, and the ſecrets thereof diſcouered. *Counſell* [vnderſtand it of crafty counſel] *is in the hart of man*: but

Mar. 4. 21. 22. interpreted.

1 Cor. 14.

Pro. 20. 5. interpreted.

but *a man of vnderſtanding* (vnderſtand it ſpecially of ſpirituall vnderſtanding out of the word) *will fetch it out*, ſaith *Salomon*. Heere the *holy Ghoſt* maketh the wiſedome of the word to be a bucket, able to bring vp the filthy mire out of the deepeſt pits of deceitfull hearts. And if the wiſe man haue skill to ſet downe this bucket into other mens hearts, and draw it vp full againe, much more then into his owne. Though then naturally wee are all blinde, walking in the darke Cloyſters of our hearts, yet, if the Lord goe before vs with his torch, if he take vs, as once *Ezechiel*, into this corrupt temple (ſtable rather) and lead vs along by his Word and Spirit, we ſhall then clearely ſee the ſeuerall ranckes and orders of the abhominable deceits therein: for in the word of God there are many wonders to be ſeene, as *Dauid* confeſſeth, in that his prayer, *Open mine eyes O Lord, that I may ſee wonders out of thy Law*. Among the which, this of our owne hearts *vnbowelled* and *anatomized*, is not the leaſt. Indeede, when our dead bodies are whole, wee cannot ſee what is within. They will caſt forth an euill ſauour, and wee may ſee ſome filthineſſe and deformitie in them. The which yet is but ſweetneſſe and beauty to that wee ſee, when the body is cut, opened, and intrals taken out. Surely the noſes and eyes, euen of ſome naturall men, haue diſcerned in mans heart vnopened, vnſauory naſtineſſe, odious ouglineſſe. But alas, all that was not enough to humble them, neyther was it any thing to that they might haue ſeene in the heart broke vp by God, the onely skilfull anatomizer thereof. Who, as he ſeeth all things therein,

Pſal. 119. 18.

in, lying naked as in an *anatomy*, as the Apoſtle ſpeaketh, *Heb.* 4. 13. ſo alſo hath hee laid it open in his word vnto vs; as in the verſe before, the ſame Apoſtle ſheweth, *The word of God is lively, ſharper then the two-edged ſword, a diſcerner of the thoughts and ſecret intents of the heart, neyther is there any creature, which is not manifeſt in it ſight*, namely, of the word before ſpoken of: for ſo I thinke, without any violence offered to the words, may the Text be interpreted. And the word [*creature*] I take for the creature of the heart, namely, the thoughts and intents thereof before mentioned. That the ſence ſhould be this. The word diſcerneth the thoughts of our heart; not ſome, but all. Nothing is there, that the heart forgeth, frameth, and as it were createth within it ſelfe, which this word taketh not notice of. But of this let the learned iudge.

Heb. 4. 13. interpreted.

2 Pet. 1. 19. interpreted.

Well then, ſince the word is that *light which ſhineth in this darkneſſe*, hauing it with vs, venter we to deſcend downe into this deepe dungeon, and to launch out into this vaſt *Ocean*, hauing this plummet, to ſound the bottome thereof. *They that goe downe into the deepes* (ſaith the Prophet) *they ſee the workes and wonders of the Lord.* But they that goe downe into this *deepe* are not now like to ſee any thing, but the *deepeneſſe of Sathan*, the workes and wonders of the Diuell, the *Liuiathan* that ſporteth himſelfe in theſe waters, or rather a *Neptune* triumphing heere, as in his Kingdome: which ſight, though haply not ſo *pleaſing*, yet *profitable* it will be, for to ſhame and humble vs: for here in the word are thoſe cleare waters, which if wee trouble them not,

Pſal. 107. 23.

Pſal. 104. 26.

not, with the mudde of our owne affections, like the Elephant; clearely wee may ſee our owne deformitie. Here is a *glaſſe*, wherein we may behold the faces of our harts, and eſpy euen the ſmalleſt *wrinckle* of deceit whatſoeuer. And that not ſo, as our naturall faces in common glaſſes, where we forget, as ſoone as our eye is out of the glaſſe, what was the faſhion of our face; but ſo, that ſtill the ſight ſeene ſhall ſticke by vs, preſenting it ſelfe to the eye of our vnderſtanding. When ſome cunning deceitfull Theefe hath ſtollen ought from thee, thou runneſt preſently to the cunning wizard, a worſe theefe, a worſe deceiuer, to ſee in his deceiuable Glaſſe, I know not what phanſie, the theefe it ſhould be, that hath robbed thee. Loe thy heart, the moſt craſty and coſening theefe that can be, hath robbed thee, and doth daily filch from thee thy richeſt treaſure. And canſt thou in thy little loſſe runne to the Diuels lying glaſſe, to finde out a little theefe, and wilt thou not in thy greater loſſe, come to Gods true glaſſe to finde out the great Theefe? If thou thinkeſt there is no ſuch theefe that ſteales ought from thee, doe but come hither to this Glaſſe, and thou ſhalt ſee him, and all the trickes and myſteries of his [illegible]-catching trade.

Come I ſay, and ſee him acting of them.

* * *

CHAP.

Iames 1.

Iohn 1.

Chap. II.

Of the deceitfulneſſe of the heart in regard of others.

TAking then the anatomizing knife of the word, and ripping vp the belly of this monſter, I finde ſuch an infinite number of the veynes of deceitfulneſſe, and thoſe ſo knotty and intricately infolded together, that hard it is diſtinctly and clearely to ſhew them all. Neuertheleſſe, God aſſiſting, wee ſhall doe our beſt endeauour. I thinke therefore that all the deceitfulneſſe of the heart, diſcouered to vs in the word, may be reduced to theſe two heads.

Deceit of heart two-fold.

Firſt, the deceitfulneſſe, whereby wee deceiue *others onely*: Secondly that, whereby alſo wee deceiue *our ſelues*.

1. Deceiuing others onely. And it is two-fold.

The former is not that, which heere the Prophet ſo much aymeth at. And therefore wee will not ſo much inſiſt vpon it. It ſhewes it ſelfe ſpecially in two things; in *diſſimulation* and *ſimulation*, in diſſembling and concealing that which indeede is, and in fayning and counterfeiting that which indeede is not.

1. Diſſimulation.

Diſſimulation is eyther of *euill* or *good*.

1. Of Euill.

The diſſembling of *euill* is threefold: Of euill *to be done*, or *in doing*: ſecondly, *from being done*: thirdly, *already done*.

1. To be done.

The hearts deceitfulneſſe in hiding that euill which ſhee purpoſeth to doe or is in doing, is to make fayre euen of the quite contrary. And therefore in her witty wickedneſſe, ſhee inuenteth ſome colourable

colourable pretence to ſhadow her malice and miſchiefe. When *Herod* intended *woluiſhly* to *worry* Chriſt, he pretended yet *religiouſly* to *worſhip* him. *Simeon* and *Leui* cloked their purpoſed maſſacre of the Sichemites, with the conſcience of circumciſion: *Abſolom* his treaſon, with the religion of his vow: *Ioab* his perfidiouſneſſe to *Abner*, and *Amaza* with friendly words, and ſyren-like ſalutations: *Iſmael* his murtherous minde toward thoſe eightie men with his *Crocodile teares*: *Iudas* his couetouſneſſe, with a ſhew of a liberall and mercifull affection towards the poore: and the *Iewes* their *enuie* againſt *Chriſt*, with their *duty* to *Cæſar*. Thinke ye that the Iewes cared for *Cæſar*? No, none ſo impatient of his yoke as they: But they had murtherous hearts, thirſting for our Lords bloud; that was the true cauſe; and the cauſe of their malicious heart was their *euill eye*, that could not indure the glorious brightneſſe of his grace. But if they ſhould haue alleaged that, all the world would haue cryed ſhame on them: therefore to hide the odiouſneſſe of their fact, they ſet on it the faire maske of loyaltie to *Cæſar*. Thus alwaies in the perſecutions of *Ioſeph*, his *coate* ſhall bee brought forth, as it was once by his enuious brethren, that ſold him; by his whoriſh miſtreſſe, that ſlandered him. Some one ſpecious and plauſible pretence or other ſhall be deuiſed by the wicked, to ſaue their credit in the world. So like rowers in the boate, whileſt in their *pretence* they looke one way, in their *intent* they go the cleane contrary. This tricke of deceitfulneſſe the heart hath learned of that arch-maſter of deceits,

Ier. 41.6.

Ioſephs coate. Gen. 37.32. & 39.26.

ceits of the Diuell. Who ſometimes will needes become a Preacher of the truth, as when he ſaid, *Theſe are the ſeruants of the moſt high God, &c. Ieſus of Nazaret, I know who thou art, euen the holy one of God:* but yet hee then plotteth miſchiefe, thinking by one truth to conuey and winde into our mindes an hundred lies. Thus truth is made to vſher falſhood: for euen in thoſe his fugred glozing words, wherein he preacheth Chriſt the Sauiour of the world, it is eaſie to ſpie out *war in his heart*, for it is to bee marked, how he calleth him Ieſus of *Nazaret*, therby to nouriſh the error of the multitude, that thought hee was borne there, and ſo not the *Meßiah*, whoſe birth they all knew ought to bee at *Bethlem*. *Ieſus* then, and the *holy one of God* are *butter* and *oyle*, as was afterward, *Good maſter thou regardeſt no mans perſon*; but *Ieſus of Nazaret*, that is a *ſword*, as was afterward, *Is it lawfull to giue tribute?* And ſo that which *Salomon* ſpeaketh of the flatterer, that *he ſpreadeth a net before his brothers feete*, is true in thoſe flattering ſpeaches. The diuel ſometimes giueth the truth: indeede hee doth but ſet a ſnare to catch the truth in. As *Saul*, a good ſcholler in this ſchoole did for *Dauid*, in giuing him *Michol* to wife: *I will giue him her*, ſaith he, *that ſhe may be a ſnare vnto him, and that the hand of the Philiſtims may be vpon him.* Heere is a goodly ſhow of ſpeciall fauour and good will, euen ſuch, as *ſimple Dauid* was in a manner rauiſhed with it, to thinke that his meanneſſe ſhould be honoured with ſo great a marriage. But it is but a baite couering the hooke, honie, poyſon. Theſe of all other are the moſt ſecret deceits, which are thus mantled and

Marke 1. 24.

Beza in hunc locum.

Iohn 7.

Pſal. 55.

Prou. 29. 5.

1 Sam. 18. 21.

and masked with the diſguiſed pretences of ſpeciall loue and kindneſſe. And therefore *Salomon* not ignorant hereof, when hee commends *bounty* and munificence in a prince, hee aſſociates *truth* thereto. *Bounty and truth doe guard the King*, that is to ſay, a true (not a treacherous) bounty: for there is a falſe and lying bounty, deceiuing thoſe on whom it is beſtowed. And as in the prouerbe there are *giftleſſe gifts*. Such as was that of *Saul* to *Dauid*; bread in one hand, a ſtone in the other. Infinite were it to ſpeake all that might be ſpoken heere. It is ſo common a practiſe in the world, yea, and it is counted *wiſedome for men thus to vayle their intents with pretences, their meaning with their words, that the truth may be thought falſe, and falſehood true.* When they meane to *ſtrike* the head with one hand, they wil firſt *ſtroke* it with the other, or, as he ſayes, *with one hand they will claw on the head, with the other ſmite on the cheek.* The tale-bearer when he comes to ſet his brothers good name at ſale, how cunningly, how artificially will he traduce? meaning to *bite* his brother, he will firſt *kiſſe* him. But well did *Salomon* preferre a *friends wounds* before ſuch *kiſſes*: for theſe kiſſes are *Iudas* kiſſes. They wound *mortally*: the other *medicinally*. Therefore excellently doth *Salomon* character him, *The words of the whiſperer* (as *Tremelius* reads it, *are like to the words of thoſe that are often knocked: but they goe downe into the bowels of the belly.* So deepely doe they pierce. When he begins firſt to open his packe, hee will fetch a deepe ſigh, profeſſing that becauſe of his great loue to the party, he is very ſorry for him; and ſo at length with a ſad countenance

Nullæ occultiores inſidiæ, quam hæ quæ latent inſimulatione officij aut in aliquo neceſſitudinis nomine. Tul. *de amic.* Pro. 20. 28. explained. Δῶρα ἄδωρα

Sapientia huius mundi eſt cor machinationibus tegere, ſenſum verbis velare, quæ falſa ſunt vera oſtendere, quæ vera ſunt falſa demonſtrare; Gre. ὥσπερ ἐάν τις ἑνὸς ἀνδρὸς τὴν κεφαλὴν χερσὶν κατα-ψήχοι τῷ μὲν φοβῶ, τὴν δὲ πλοιοτῷ παρειὰν. Gre. *ad* Euſeb. Pro. 18. 8. cleered.

countenance, with eyes caſt downe, with a ſlow, and lamenting voyce, as though the offence of his brother were to him as a blow with a cudgell, out comes the ſlander: loe, a cunning cranke of deepe and diuiliſh deceitfulneſſe, ſo to diſguiſe *murthering malice*, that it ſhall be taken euen for *motherly mercy*, to lament & crie as if himſelfe were beaten, whileſt he, with the ſcourge of his viperous tongue vnmercifully laſheth others.

Vehementer doleo quia vehementer diligo. Atq; ſic cum mæſto vultu, oculis demiſſis, cum quadam tarditate, & vocis plangitu procedit maledictio. Bernard.

So alſo vnder the colour of *zeale* and hatred againſt ſinne, doe ſome couer their hatred againſt mens perſons in their bitter cenſuring of them. And others vnder the colour of *giuing thankes* to God, hide their vaine oſtentation of their owne vertues, as that *Phariſee*, that ſaid, *Lord I thanke thee, I am not as this publicane.* But as *Chryſoſtome* ſayes, *this would not ſerue his turne: for it is no thankeſ-giuing to vpbraide others with their faults, and boaſtingly to inſult ouer thoſe which haue done amiſſe.*

Luke 18.

Sed ne hoc quidem profectò ſufficit ei, non enim gratiarum actio eſt alijs exprobrare delicta, ſuper eos qui peccauerunt baſtanter inſurgere.

But heere wee ſhould doe the Church of Rome iniurie to leaue her out, who indeed carrieth away the bell from all others in this kinde of deceitfull painting and colouring: vnder the name of Chriſts ſpouſe playing the filthy harlot; vnder the title of the Church fighting againſt the Church; vnder the *colour* of Religion, taking away the *vigour* of it, and in a word making the *ſhew of godlineſſe* to be onely a *cloake of wickednеſſe*. I would rather ſet out this in Maſter *Foxes* words, then in mine owne, hee hath ſo liuely and in the right colours deſcribed, or rather deformed this monſter; thus writing of her. "As in doctrine, ſo in order of life, and deepe hy-

Ecclеſiæ nomine armamini & contra Eccleſiam dimicatis.

Acts and Monuments. vol. 2. in the beginning of *Luthers* ſtory.

"pocriſie

"pocriſie was ſhe corrupted, doing all things vnder "pretences & diſſembled titles. Vnder the pretence "of *Peters* chaire, they exerciſed a maiefty aboue "Emperors & Kings: vnder the viſour of their vowed "chaſtity reigned adultery: vnder the cloake of pro-"feſſed pouerty, they poſſeſſed the goods of the tem-"porality: vnder the title of being dead to the world, "they not onely reigned in the world, but alſo ruled "the world: vnder the colour of the keyes of Heauen "to hang vnder their girdle, they brought all the e-"ſtates of the world vnder their girdle, & crept, not "only into the purſes of men, but alſo into their con-"ſciences: they heard their confeſſions, they knew "their ſecrets; they diſpenſed as they were diſpoſed, "and looſed what them liſted. And ſo much for the firſt deceitfull diſſimulation of euill to be done.

The ſecond from being done.

The ſecond is, when the euill which wee are readie to doe, is yet, by a ſubtile kinde of violence kept in, ſo that it comes not forth into the outward act. Thus many there are that politiquely, by a ſmooth and cloſe carriage, ſmother, and preſſe in many of their vices, which if they ſhould breake forth, might hinder them in their diſſignes or deſires. An example we haue in *Haman*, who, though inwardly hee ſwelled with malice againſt *Mordecaie*, becauſe of his ſtiffe knee, and ſtout heart: yet, as the Scripture ſayes, *he refrained himſelfe*; hee brake not forth into any diſtemper of words, but craftily concealed and confined his anger within the bounds of his owne boſome; leaſt otherwiſe the ſucceſſe of his bloudy plot, already aſſented to by the King, might haue beene hindred; when as by this meanes, the groſſe

Eſter. 5. 10.

abuſe of the King in his falſe ſuggeſtions againſt the Iewes, and feigned pretences of the publike good would ſoone haue come to light, and that the true cauſe was but a matter of priuate ſpleene againſt *Mordecaie*. Thus many, whileſt they are in petition of ſome office, or in expectation of ſome profit or preferment, how witty, how wily are they in the diſſembling of their greedy, griping, cruell, ambitious, auaritious, and other vitious diſpoſitions, which might make any rub in their way? There are not ſo many, nor ſo cunning deuiſes for the hiding of *naturall infirmities* of the body (as the crookedneſſe of the legges, or backe, want of a tooth, or an eye, or ſuch like) as in ſuch caſes the deceitfull heart will finde out for the hiding of the *vnnaturall deformities* of the ſoule. But let once their deſires be granted, then they ſhew themſelues, then the waters before ſtopt, and damned vp, run ouer, and rage furiouſly. Hence it was that the Prophet well acquainted with the craft of theſe foxes prayes; *Let not the wicked haue his deſire O Lord, performe not his thought, leaſt he be proud.* Why? was he not proud before? yes, in his very wiſhes he was proud, but then pride was locked vp, and impriſoned; now his deſire being ſatisfied, it would walke abroad and play reakes. The meaning then of the Prophet is, that the wicked, that before the obtainement of his purpoſe, was proud inwardly, but yet in policie repreſſed it, would now be proud outwardly, and open the flood-gates, that the current might runne amaine. And ſurely ſo it is often times, that as *Saul* hid himſelfe in the ſtuffe, when hee was

Maxima pars hominum hunc morem habet. Quod ſibi volunt, dum id impetrant boni ſunt: ſed id vbi pœnes ſe habent ex bonis peſſimi & fraudulentiſſimi ſunt. Plaut

Pſal. 140. 8. inlightened.

Pride a priſoner, and pride a free-man.

to

to be choſen King, ſo the wicked in the like caſes, when they looke, eyther by election, or other means, to get this or that, very cloſely hide, though not with *Saul*, themſelues, yet their filthy ſtuffe and baggage within? And that with no leſſe ſubtill ſleights, then once *Rahel* hid the Idols, *Rahab* the Spies. They will make euen thoſe, that doe more narrowly marke them, beleeue, that they haue diſcarded, and ſent away packing thoſe corruptions, which yet lye ſecretly harboured in the cloſets of their hearts. As *Rahab* bore the *Ierichuntines* in hand the Iſraelites were gone away, when as they lay hid vnder the ſtalkes of Flaxe, vpon the roofe of the houſe. Such *ſtalkes of Flaxe*, ſuch *cloakes of ſhame*, as the Apoſtle ſpeaketh, as it were the torne ragges and worne ſhoes of thoſe guilefull *Gibeonites* haue all ſuch that walke craftily, to hide their filthineſſe from the eyes of the world. In which regard the Scripture very fitly hath called them *generations of Vipers*: for as the Viper hath his teeth buryed in his gummes, ſo that one would thinke it were a harmeleſſe beaſt, and could not bite, ſo alſo haue theſe deceitfull hypocrites their ſecret corners and conueyances, wherein they ſo cunningly couch their wickedneſſe, that one would take them of all others, to be the moſt innocent. To this appertayneth that ſimilitude of our Sauiour, *Luke* 11.44. *Woe be to you Scribes and Phariſes, hypocrites, for yee are as graues which appeare not, and the men that walke ouer them perceiue not.* As the deepe graue hides the ſtinking carkaſe, and keepes in the ſtench from offending any mans ſmell, that men walke ouer them and yet neuer perceiue the

τὰ κρυπτὰ τῆς αἰσχύνης. 2 Cor. 4. 2. Ioth. 9.4.

Mat. 3.7. *Plin.l.*11.*c.*37.

Luke 11.44. opened.

euill ſauour that is within: ſo the deepe, and diſſembling hart of man is a cunning digger of ſuch graues, nay it ſelfe, as it were, is a graue, wherein their rottenneſſe and corruption lyes ſo cloſely couered, that hardly the ſharpeſt noſes of ſuch as conuerſe with them ſhall be able to ſmell them out. So powerfull is *policie* in the wicked to reſtraine their corruption from ſcandalous eruption: more by farre ſometimes than is *grace* in ſome that are truely religious. For looke how *Iſaack* made ſhew of ſtrangeneſſe with *Rebecca* his wife, when the knowledge of that neereneſſe might haue hazzarded his life: ſo doe euill men counterfeit a kinde of ſtrangeneſſe euen with their beſt beloued ſinnes, where open familiaritie might be dangerous. But as *Iſaack* was at length diſcouered when *Abimelech* ſaw him ſporting with her: ſo theſe cloſe companions let them be heeded continually, but with ſomething more attentiue an eye, and it will be hard, but ſometime or other wee ſhall take them napping, and (as beggers fayning lameneſſe without their crutches) without their veyles, euen very familiarly ſporting themſelues with thoſe ſinnes, by the crafty forbearance whereof they formerly deceiued vs.

The third already done. Pro. 30.19.20. vnfolded.

The third *deceit* in *diſſimulation* is to diſſemble and conceale euill already done. The ſtrumpet when ſhe hath *eaten ſtollen bread*, yet ſhe hath ſuch a *dexterity* in the wiping of her lippes, that not the leaſt crumme ſhall hang on to bewray her, not the leaſt ſigne of her wantonneſſe ſhall appeare. And therefore boldly ſhe ſayes, *I haue done no wickedneſſe*. And this ſhe carries ſo cloſely from the eye of the world, that

that *Salomon* ſhewes it to be as hard to finde it out, as thoſe things which are hardeſt; namely, as *the way of an Eagle in the aire*, not to be ſeene after once flowne away; *the way of a Serpent on a ſtone*, gliding away, without leauing any impreſſion of her body behinde, and afterward creeping into ſome hole of the earth; *the way of a Ship in the Sea*, ſwiftly caried away with the windes; and laſtly *as the way of a man with a maide* that is a cloſe and chaſt virgin, that is kept cloſe from the acceſſe of ſtrangers. Looke how hard it is for a man iudged vnworthy, to get an honeſt modeſt virgin, kept cloſe in her parents houſe (which is made no leſſe difficult then to get a flying Eagle) ſo hard it is to diſcouer a whore, to conuince her of her wickedneſſe. *Thus is the way of an adultereſſe*, that is as hard to find out as any of the foure fore-mentioned things. Her deceitfull heart is ſo fruitfull a hatcher of ſhifts and euaſions. And this is naturall to all the ſonnes of *Adam*, after the example of their Father, when they haue done euill, preſently to runne into the thickets to ſeeke out couerlets to hide their nakedneſſe. Sometimes by groſſe and palpable lying, otherwhiles by the neater and finer kinde of lying; I meane that *ſophiſticall, Ieſuiticall equiuocation*: a tricke the Diuell their maſter hath taught them by his owne example; but ſo much the worſe in them then in him, for that hee equiuocated to hide his *ignorance* of that which hee could not reueale: Theſe equiuocate to hide their *knowledge* of that they can and ought to reueale: for being ſometimes poſed with ſome queſtions concerning future euents, and not knowing well what

Piſcator *in Math.* 1. & Muffet *in hunc locum.*

The Diuels equiuocation not ſo bad as the Ieſuites.

to anſwere, and yet not willing to looſe his credit with his blinde worſhippers either by ſilence or plaine ſpeech, he ſhaped his anſweres in ſuch an ambiguous houering manner, that which way ſoeuer the euent ſhould fall out, it could not fall out amiſſe to his anſwere; becauſe, being vpheld with this prop of equiuocation, it would ſtand true euen in contrary euents. Thus when in his Prophets he was demanded by *Ahab* concerning his going to warre againſt *Ramoth Gilead*, and the ſucceſſe thereof, he anſwered. *Go, the Lord will deliuer it into the hand of the King.* Yea, but of what *King*, thou lying equiuocating ſpirit? whether into the hands of the *aduerſary* King to be ſubdued, or of it *owne* King to be reſcued and deliuered? This hee determines not, but ſpeaketh ſuſpencely and vncertainely to gull *Ahab*, and make him runne headlong vpon his owne deſtruction. And yet here once againe marke, how the Diuels equiuocating is not all out ſo bad as the Ieſuites: for hee confeſſeth his equiuocating to be plaine lying; I will go ſaith he and be a *lying ſpirit* in the mouthes of the Prophets. Hee was onely an equiuocating ſpirit in their mouthes: for the words in ſome ſenſe, and as the *Diuell* might interprete them, might bee true, and yet hee grants that his wordes, though neuer ſo qualified with equiuocating quirks, were no better then lyes. But the Ieſuites, not hauing ſo much as the Deuils ingenuity in them, ſticke not to iuſtifie their equiuocations as iuſt and lawfull. The wicked deceitfulneſſe whereof the Diuells practiſe, euen of it ſelfe alone, without his confeſſion, is ſufficient to diſcouer; for (beſides the

1 Kings 22. 6. opened.

The Diuell confeſſeth equiuocation to be lying, which is more then Ieſuites will do.

22.

the example already mentioned, and his daily practiſe in his crooked Oracles among the Heathen:) Thus dealt he at the firſt with our firſt parents, telling them that by eating the forbidden fruit, *their eyes ſhould be opened*, and they ſhould bee *as Gods, knowing good and euill*. Now the knowledge of euill is two-fold: firſt, a *pure* and *ſimple* knowledge of it, *in it ſelfe*. 2. A *feeling* and *experimentall* knowledge of it, in our ſelues. The Diuell indeed meant onely this latter, poſſeſſing yet the mindes of *Adam* and *Eue*, with an apprehenſion, and expectation of the former. Now if the diuell ſhould haue been challenged for deceiuing, had not his defence beene ready with this ſhield of equiuocation; might he not haue ſaid, euen that which *Moſes* hauing reference to this his ſpeech ſpeaketh *verſ.* 7. why? are not my words true? are not your eyes now opened to ſee your error, which before you ſaw not? doe not you know your ſelues to be naked, and ſo haue not you that knowledge of euill which I promiſed, euen a knowledge ariſing out of your owne experience? and yet for all this, *Paul* for this fact calls him a coſener, and our Sauiour a Murtherous lyer. This wont of his hee kept with Chriſt himſelfe; when ſhewing him onely the ſhadowes, and imaginary repreſentations of things, hee ſaide, *All theſe will I giue thee*. A great catch ſure; euen iuſt nothing. Thus alſo plaied he with *Saul*, taking vpon him to foretell future euents in the hands of God, *To morrow thou and thy ſonnes ſhall be with me*, that is, ſhall dye. How came the diuell to be of Gods counſell, that he can ſo certainly determine the end of any mans daies, which

Gen. 3. 5. illuſtrated.

2 Cor. 11. 3. Iohn 8. 44.

Math. 4. 9.

1 Sam. 28. 19. interpreted.

are numbred with God? no, he doth not define it certainly, but ſpeakes darkely, and deceitfully; for [*to morrow*] doth not onely ſignifie the *day immediately following*; but alſo *the time to come indefinitely*, and at large, as in that of our Sauiour, *Care not for to morrow*, and in that of God, *when thy ſonne ſhall aske thee to morrow, what is this?* that is, hereafter in the time to come, and in that of the Poet. *Seeke not what ſhall be to morrow*, and *I care onely for to day, who knowes to morrow?* Now indeede *Saul* did not dye the next day after this conference, as will appeare to the more diligent peruſer of the whole context of that hiſtory. Yet *Satan* ſeeing ſome likelihoods of it, ventred ſo to ſpeak, as if the next day he ſhould haue dyed: but withall, becauſe he was not ſure of it, he ſo tempered his ſpeech with the ambiguity of the word, *to morrow*, that his credit might be ſaued, though *Saul* had not dyed till a yeare after. Thus we ſee how the Diuell as he is the *Father of lies* in generall, ſo alſo of this more handſome and cleanly manner of lying, wherewith the deceitfull heart of man vſeth to diſſemble, and hide it ſhame. Not but that it aboundeth with variety of diuerſe other ſuch like knacks, and deuiſes: for we ſee how *Dauid* could goe about to cloake his adultery, firſt by ſending for *Vriah* home, and then commanding him to goe to his wife. 2. When this tooke not, by making him drunke, thinking Wine would perſwade him better then wordes. 3. When neither this would fadge, by murthering of him, and marrying of his wife: but of all other fetches none to this of the *artificiall lye*, diſguiſed by *equiuocation*. All other lies are

The word (to morrow) how taken. Math. 6.34. Exod. 13.14. *Quid ſit futurum cras fuge quærere.* Hor. Τὸ σήμερον μοι μέλει, τὸ αὔριον τίς οἶδε. *Anacr.*

Iohn 8.44.

are the Diuels brats, *Iohn* 8. 44. but this is his firſt borne. And this is moſt in requeſt with his Scholars at this day, and therefore wee haue the longer inſiſted vpon it. And ſo much for diſſimulation of euill.

2. Of good.

Diſſembling of *good* is, when we conceale, and ſmother that grace, and conſcience which is in vs, being in ſuch places, and companies, where ſuch things may bee preiudiciall vnto vs. Thus many Proteſtants, being in places of Idolatry, honour the Maſſe with their preſence. Thus many of the conuerted Corinthians, ouertaken with the *humane temptation* as *Paul* termeth it, that is, a temptation ariſing from humane frailty; too much fearing men, gratified their idolatrous acquaintance with their preſence at the Idols feaſts. And ſo by an outward ſhew of idolatry they did hide that inward hatred of idolatry, that the Lord had wrought in them. Thus alſo did *Peter* himſelfe, ouercome with the ſame temptation, *Iudaize* in the preſence of the Iewes, conforming himſelfe to their ceremonies, contrary to his owne, both knowledge, *Acts* 10. 15. 28. and former practiſe, *Gal.* 2. 12. And thus ſome profeſſors, being in the company of the prophane, will not ſticke to game, to guſle, and ſweare with them: euery way ſo carrying themſelues, that they ſeeme to care for nothing more in ſuch companies, then that their language may not bewray them to bee *Galileans*, or their countenance to bee ſuch as thoſe which are going vp to *Ieruſalem*. O my brother, what a ſhame is this for thee, to be aſhamed of that which is thy crowne, thy glory? How vnwor-

1 Cor. 10. 13. interpreted. ἀνθρώπινος πειρασμός.

Gal. 2.

Math. 26. Luc. 9.

thy

thy art thou of the Grace of God, who offereſt it, and ſo God himſelfe ſo vile an indignity? If it bea ſhame among men for a childe, though neuer ſo much aduanced aboue his poore Father, to bee aſhamed of him in regard of his meannes, what then for vs to be aſhamed of our heauenly Father, ſo full of glory and maieſty? If it were a ſhame for *Dauid* to play the naturall foole, much more for a Chriſtian to play the prophane foole, to make ſhew of wickedneſſe. Surely yet of the two deceits, this is farre the worſe, to make men beleeue wee are not religious when wee are, then contrarily. True indeede; *The lip of excellency doth not become a foole*, it is naught when wicked men will bee vſing gracious ſpeech, to ſeeme religious: *but much leſſe doth lying beſeeme a worthy man*: it is farre worſe when good men will vſe the faſhion of the wicked. For in the diſſembling of vice, and fayning of godlines, though we do hurt to our ſelues, yet we may doe good to others by our example; cauſing them to doe that in truth, which our ſelues doe onely in hypocriſie. As oftentimes ſtage players, by fayned mourning, wring forth true teares out of the ſpectators eyes. But in the diſſembling of our grace, and making ſemblance of wickednes, as we hurt our owne, ſo alſo the ſoules of many others, fleſhing and hardning themſelues in ſinne, by our example.

Diſſimulation of euill is not ſo bad as diſſimulation of good. Prou. 17.7.

Nullus poteſt ſimulare ſe malũ quia per opera bona nullus ſimulat ſe malum, ſi autem opera mala faciat, malus eſt. Tho. 2 a. 3 e. qu. 3. art. 1.

But here, haply, ſome will ſay, that it is impoſſible for any to faine himſelfe to bee wicked; foraſmuch as none can counterfeit wickedneſſe by doing that which is good: and hee that doth that which is euill, it is no counterfet, but a wicked man indeed.

Anſ.

Anſw. 1 There are many indifferent actions in themſelues, which yet haue an appearance of euill, by the doing whereof a man may fayne wickednes. 1 Theſ. 5.22.

2 In many euill actions there is a two-fold euill. Firſt, the euill it ſelfe that is done; Secondly, the euill that is ſignified by that which is done. As in *Ioſephs* ſwearing by the life of *Pharaoh*, in *Peters* Iudaizing, in *Iehoſhaphats* ioyning with *Ahab* in affinitie, and ſociety of warre, beſides the euill of the actions themſelues, there is a further euill ſignified, namely that *Ioſeph* is as prophane as the *Ægyptians*, *Iehoſhapat* as idolatrous as *Ahab*, *Peter* as ſuperſtitious as any of the Iewes. Now, howſoeuer they that doe euill are indeed euill in regard of the firſt kind of euill, yet not in regard of the ſecond. When a profeſſour weares long haire, he doth euill, but yet he is not euill in that kinde of wickedneſſe, which this action ſeemes to import. For to weare long haire is commonly a badge of a royſter, or ruffian, yet the profeſſour is not ſuch a one indeede. And therefore he makes ſhew of that euill to be in him, which indeede is not. For as a man may belye himſelfe in wordes, as hee that told *Dauid* hee had ſlaine *Saul*, when indeede hee had not; ſo alſo in his deedes, which alſo haue their language. And this is, when wee doe ſome leſſer euill, that caries with it a fowle note, and ſhrewd ſuſpition of a greater euill, of the which yet we are innocent. If *Ioſeph* with his mouth ſhould haue ſaid, I care for the true God as little as the *Ægyptians*, who ſeeth not, but that hee ſhould haue fayned that wickedneſſe to bee in himſelfe, which in truth was not? Now, by ſwearing by *Pharaohs* 2 Sam. 1.

raohs life, in effect hee ſaid as much.

2 Simulation. Theſe be the deceits of *diſſimulation*: The deceit of *ſimulation* is ſpecially that, whereby men make ſhew of that grace and godlineſſe which either they haue not at all, or elſe not in that meaſure they make ſhew of, being ſpecially ſwayed with the ſiniſter reſpects of gaine and glory. To make ſhew of more grace than indeed is, may be incident to the godly: but to make ſhew of grace when there is not any at all, no not ſo much as the leaſt liking of it, this is peculiar to the wicked. With whom that miſchieuous *Machiauilian* precept ſo much preuaileth; *That vertue it ſelfe ſhould not be ſought after, but onely the apparance; becauſe the credit is a helpe, the vſe a cumber.* Whereforeas *Iakob*, to get *Iſacks* bleſſing, put on *Eſaues* cloathes; ſo doe theſe hypocrites, to get the bleſſing and praiſe of men, in outward habite apparell themſelues like Chriſtians. And as *Iakob* thereby deceiued *Iſack*, ſo doe theſe oftentimes the moſt iudicious Chriſtians; like as the figge-tree with her leaues deceiued *Chriſt*, and as the empty boxes in Apothecaries ſhops, with their faire titles written vpon them, deceiue the ignorant commers in. Though their hearts be baſe, and vile earthen pots, yet they muſt be ouerladen with the ſiluer droſſe of glozing, and glorious wordes. Thus hypocrites ſpeake not *out of*, but *contrary to* the abundance of their hearts. When their lips, like good mens, ſcatter knowledge, their hearts at the ſame time, naughtineſſe. They know themſelues to haue *Lyons teeth*, and yet *womens haire* muſt on, to be *Wolues*, and yet *the ſheepes cloathing* muſt on,

Machiauels maxime.

Prou. 2. 3. Reuel. 9. 8.

on, to be *dragons*, and yet the *lambs hornes* muſt on; and that as once among the Iewes many rude vnlettered, and vnnurtured ruſtickes wore the rough garment of the Prophets; namely *to deceiue*. Some Painters haue had ſuch a gift in the liuely expreſſing of the formes of birdes and other beaſts, that true birds and liuing beaſts haue beene deceiued in taking them for their mates. But the hypocrite puts downe the Painter: for by his glozing and gliſtering ſhewes in all outward workes hee doth ſo perfectly reſemble the true Chriſtian, that he deceiueth not, as the Painter, ſilly birds, but reaſonable men, yea, learned and experienced Chriſtians. Whence it commeth to paſſe, that as the horſe neighed at the picture of a horſe as if it had beene a true horſe, and as the calfe in the Epigramme, went to ſucke the teates of a painted cowe; ſo euen ſometime the wiſeſt Chriſtians, alike deceiued with the counterfeits, imbrace and entertaine them as their fellowes, thinking to ſucke ſome ſweetneſſe of grace out of them: for as the Ægyptian iuglers outwardly repreſented *Moſes* miracles, and ſo deceiued *Pharaoh*: ſo doe hypocrites the piety and zeale of Chriſtians; and thereby bleare the eyes of the godly. Nay, oftentimes, as falſe gold in glyſtering goes beyond true, and once their hired mourners in lamentation beyond the deceaſed parties owne friends, and fawning flatterers in outward complements of friendſhip, beyond true friends themſelues; ſo may hypocrites in outward workes ſeeme to carry it away from the ſoundeſt Chriſtians. Hypocriſie though it bee but the ape of Chriſtianity, and

Ezech. 13. 4.

Ælian.

Hypocrites outwardly may goe as farre (if not further) then the beſt Chriſtians.

Vt qui conducti in funere plorant, dicunt & faciunt prope plura dolentibus ex animo. Hor. *Adulatio quam ſimilis eſt amicitiæ? non imitatur tantum illã, ſed vincit & præterit.* Senec. *ep.* 45. *Ingenioſior eſt ad excogitandum ſimulatio veritate.* Plin.

and propoundeth it onely for outward imitation; yet heere, for all that the *imitation* exceedeth in ſome points the *ſample*, the *picture*, the *patterne*. Is the true Chriſtian *hot* in prayer? he will *ſweat*: Is he *ſomething more ſorrowfull?* he will *weepe* and *blubber*. In preaching *cryes* he? he will *roare*. In hearing doth he but lift vp his *hand?* hee will lift vp his *voyce*. Doth hee but *ſigh ſoftly?* he will *cry out a maine*. Doth hee *runne?* he will *gallop*. Doth the true-hearted *Publicane* looke with his eyes on the ground? the hypocriticall *Iewes* will hang downe their heads like *Bul-ruſhes*, when yet their hearts ſtand vpright enough. Doth *Timothy* weaken his conſtitution by abſtinence? The *Phariſee* will neuer giue ouer till his complexion be wholy withered and wanzed. Doth *Paul* correct his body with milder correction, as it were a blow on the cheeke? The *Ieſuite* will *martyr* his ſides with his ſeuerer diſcipline of *Scorpions*: whither will not pride and vaine-glory ſpur on the hypocrite? Gods glory carryes the ſincere Chriſtian no further then to *martyrdome*. There is the higheſt pitch of outward workes, performeable by a Chriſtian, and yet vaine-glory driues the hypocrite thither alſo. As Saint *Auſten* notably ſhewes, writing vpon thoſe words of the *Pſalmiſt*: *Thou knoweſt the ſecrets of the heart: That for thy ſake we are ſlaine continually.* What meanes this (ſaith the learned Father) hee knoweth the ſecrets of our hearts? what be theſe ſecrets? Surely theſe, that for thy ſake wee are ſlaine all the day long. Thou and I may ſee a man to be ſlaine: but why hee is ſlaine thou canſt not tell. This God knowes: it is hidden from

Luke 18.

Eſay 58.

Mat. 6. ἀφανίζουσι.

1 Cor. 9. 28. ὑπωπιάζω τὸ σῶμά.

Hypocrites may ſuffer martyrdome.

Pſal. 44. 21, 22. *Quid eſt nouit occulta? quæ occulta? &c.*

„ from vs. Euen in the very Catholique Church „ thinke yee there neuer were any Catholiques, or „ that now there may not bee ſome, that would „ ſuffer onely for the praiſe of men? If there were „ not ſuch kinde of men, the Apoſtle would not „ haue ſaid, Though I giue my body to be burned, „ and haue not charity, I am nothing. There may be ſome therefore that may doe this, rather in the vanity of boaſting, then in the ſincerity of loue. So farre *Auſten.* Whereby it may eaſily appeare how ſtrange are the feates and faynings of mans deceitfull heart. Iugglers deluſions are more eaſilie eſpiable then theſe of a falſe and fayning heart. Hence it is that in Scripture hypocriſie is compared to *leauen*, which our *eyes* cannot diſtinguiſh from dowe by the *colour*; but onely our *palate* by the *taſt*. Our hands are more competent iudges for theſe deceiuers, then our eares; which will ſoone bee bewitched with their goodly, and glorious words. But let vs begin to handle them but a little, and preſently we ſhall feele ſuch a roughneſſe, ſuch a thornines, that wee may truely ſay, *The voyce of Iakob; but the hands of Eſau.*

Potes enim videre mortificari hominem: quare mortificetur neſcis Deus hoc nouit. Res in occulto eſt &c. qui cauſa humane glorie paterentur. Qui hoc facerent iactatione magis quam dilectione.

Luke 12. 1.

And thus much briefly for the firſt branch of this doctrine of the hearts deceitfulneſſe. The vſe whereof is two-fold. *Vſe.*

Firſt, to teach vs wiſedome and warineſſe in giuing entertainment in our hearts to others; that wee doe not preſently ſet open the doores to let in all. No, though they bee ſuch as come commended vnto vs, with all the grace that outward ſhowes can lend them. Otherwiſe, if we be negligent heerein, 1.

in, as once the Patriarkes by their readineſſe to hoſpitalitie, in ſtead of men receiued holy Angels; ſo we contrarily, by our readineſſe to beleeue, making our hearts common Innes for euery one to lodge in, in ſtead of holy Angels, may quickly receiue the foule and filthy fiends: for falſe Prophets themſelues, as *Chriſt* tels vs, come *in ſheepes clothing*, and ſo the Diuell himſelfe *transfigured into an Angell of light*. How humbly did thoſe captains preſent themſelues before *Ieremy*, deſiring his praier, his counſell, and promiſing obedience? and yet they had reſolued before hand what to do, and did but diſſemble in their hearts, in their ſo religious a ſhow of comming to the Prophet. How eaſily may good *Ieremies* be deceiued with ſuch fayre ſhowes? In the Apoſtles times did not the falſe ſeducers which ſerued not the Lord *Ieſus*, but their owne bellies, yet with faire and flattering ſpeech deceiue the hearts of the ſimple, and make merchandiſe of their ſoules? Did they not make great ſhewes of more then ordinary humilitie & mortification? or what auſterity is there among the Papiſts, or what zeale in woing and winning of Proſelites, with which that of the Phariſees may not compare? Try wee then the ſpirits before we truſt them, for though men may compoſe their faces and faſhions to neuer ſo great ſhowes of pietie, yet for all that *ſeauen abominations* may lye couched in their deceitfull hearts: And therefore when our Sauiour tels vs that *by their fruits we ſhall know* falſe Prophets, hee meaneth not ſo much the fruits of their lines, which in outward appearance, & in the iudgement of men, may be as good

Ier. 42.

Rom. 16. 18. 2 Pet. 2. Coloſ. 2.

Math. 7. 16. interpreted.

good, as the true Prophets; (for they come in ſheepes clothing) as of their doctrine. That wee muſt heed ſpecially, trying it by the word, and not be carried away with the pompous oſtentation, eyther of their words or workes.

So alſo among our ſelues, we muſt not preſently reach forth the right hand of fellowſhip to euery one that beginneth to cry, Lord, Lord; but firſt wee muſt weigh them in the ballance of the Sanctuary, to ſee whether they be current mettall or no. *Iehues* queſtion is fit for all good Chriſtians, to propound to ſuch as *Iehu* was, before they admit them into their ſocietie, *Is thy heart vpright*? As Chriſt would not truſt ſome that ſeemed to truſt him, becauſe he knew them well enough, ſo neither ſhould wee, becauſe we doe not know them. See how ſcrupulous the Chriſtians were at firſt to receiue S. *Paul* into their company, which was not ſo much *dainty nicenes*, as *iuſt cautelouſneſſe*, whereto the deceitfulneſſe of mans heart doth neceſſarily vrge vs. It is not good indeed to wrong any man with *groundleſſe ſuſpitions*, ſo neither is it good to wrong our ſelues with *ouer eaſie credulitie*. The ſame ſpirit that ſaith, *Charitie beleeueth all things*, ſaith alſo that a *foole beleeueth all things*. And *charitie* is no *foole*. As it is not *eaſily ſuſpitious*, ſo neither *lightly credulous*.

2 King. 10. 15. Iohn 2. Acts 9. 1 Cor. 13.

Secondly, we muſt all take notice of this corruption of our hearts, whereby we are ready to deceiue our brethren, what by *feigning*, what by diſſembling. As Saint *Iohn* ſpeaketh of ſinne in generall, ſo I of this particular, if wee ſay we haue no deceitfulneſſe of heart, wee deceiue our ſelues, &c. Wee are

1 Iohn 1.

ready to take notice of this in others, and we may heare foule mouthed perſons caſting the aſperſion of hypocriſie vpon ſuch as deſerue it farre leſſe then themſelues. For theſe *carnall* and *looſe Goſpellers*, they, of all others, are the groſſeſt hypocrites, that in their outward profeſſion they make in the publique worſhip of God, haue *a forme of godlineſſe*, but indeed haue *denied the power thereof being reprobate to euery good worke*, that by making couenant with God in ſacrifice, ſeeme to be Saints, yet by breaking couenant, in their ſlanders, thefts, adulteries, ſhew themſelues to be Diuels; and therefore as the Diuell in the Goſpell was commanded ſilence, when he began to take the name of Ieſus into his mouth, ſo alſo theſe. *What haſt thou to doe to take my name into thy mouth, &c.* And yet theſe hypocrites, that can not ſee the huge beame of hypocriſie in their owne eye, muſt needs be tampering with the little mote in their brethrens. O that once we could learne to leaue this prying into others, & turne our eyes vpon our ſelues; for the Prophet here ſaith, *The heart* not of this kinde of men, or that, but in generall challenging vs all, *The heart is deceitfull*. Eyther then deny thy ſelfe to be a man, or confeſſe thy deceitfulneſſe. And indeede whoſe heart is there that can plead guiltleſſe? who can with good conſcience before Gods tribunall ſay, I am not ſowred with this leauen? nay, how true is *Salomons* complaint, *Euery man boaſteth of his owne goodnes, but who ſhall finde a faithful man?* as in that one particular of *liberality*, ſo in the generall of Chriſtianitie, that performeth full out as much in works, as hee maketh ſhew of in words,

Pſal. 50. 5. 17. 18. 19.

Pſal. 50. 16.

Hypocritarum maculam non habere aut paucorum, aut nullorum. Aug. de temp. ſer. 9.

words. Such a one is a blacke ſwan, an odde man, ſcarſe one of a thouſand, to be wondred at with our Sauiours *Ecce. Behold a true Iſraelite, &c.* How many couers and curtaines hath euery ones heart drawne before it to hide it ſelfe? The eies, the forehead, the countenance lye often, the tongue how often? who can ſay of all that euer he hath written, that S. *Paul* of his epiſtles to the Corinth: *we write no other things then thoſe you read?* that is, that which you read written is indeede written, as well in our hearts, as in this paper; and ſo of his ſpeeches, and countenance, I ſpeake no other things then thoſe you heare, I haue no other face then that you ſee, which as the painted ſtrumpet cannot ſay, ſo neither can the guilefull diſſembler that painteth ouer his malicious and dogged countenance with laughter, and ſweet ſmilings, and ſuch like ſemblance of faire and louely lookes; Ranſacke we therefore our owne hearts, and finding any of the vizors of deceitfulneſſe, let vs take them off by repentance. This is the beſt vncaſing of the hypocrite, namely, when hee ſhall vncaſe himſelfe: not when God ſhall vncaſe him by iudging him; but when he ſhall vncaſe himſelfe by iudging, and humbling himſelfe: not when *God* ſhall doe it by *condemnation*, but *himſelfe* by *reformation*: not when God ſhall waſh out thy paintings with the daſhing tempeſts of his iudgement, but when thy ſelfe ſhalt waſh them out with the ſweet dewe of thy repenting, and weeping eyes, being angry with thy ſelfe for former deceit, and now turning ſhowes into ſubſtance, ſhadowes into truth, a double heart and clouen tongue, into a heart

Iohn 1. *Multis enim ſimulationum inuolucris tegitur, & quaſi vilis quibuſdam obtenditur vniuſcuiuſque natura frons, oculi, vultus perſæpe mentiuntur, oratio vero ſæpiſſime.* Tull. *ad q. fratrem.*

2 Cor. 1. 13. interpreted.

The beſt vncaſing of the hypocrite is when he vncaſes himſelfe, and ſo preuents Gods vncaſing.

of ſimplicity, and lips of ſincerity. *Polus* an actor on the ſtage in the repreſentatiō of griefe remembring the death of his owne ſonne, fell from his perſonate fayned mourning to weeping in good earneſt, and to cry out amaine in the bitterneſſe of his ſpirit: ſo ſhouldeſt thou, who hitherto, as an actour on the ſtage, onely to pleaſe men, haſt made ſemblance of repentance; fall from thy fictions to repent ſeriouſly, and in good ſadneſſe. But alaſſe, how many of vs doe quite contrary to that of *Polus*? for he performed the truth of that, whereof onely the *imitation* and reſemblance was expected; we onely the *ſemblance* of that, whereof the very *truth* it ſelfe is expected. He wept indeed, when he was thought onely to counterfeit: we counterfeit griefe, when we are at leaſt would be thought to grieue indeede. But it ſhall be beſt for vs to imitate him, and in the middeſt of our *hiſtrionicall* and *hypocriticall* repentance, to turne to the true practiſe of repentance, plucking off our vizors, and making our owne faces as faire as our vizors. It is fearefull, which ſometimes is reported to haue fallen out, when among a company of counterfeit Diuels on the ſtage, the true Diuell ſhall come in and chaſe away theſe fayned: but it is comfortable, when among the company of many painted and gilded graces, the truth of grace it ſelfe at length commeth, cauſing all thoſe ſhowes to goe away, as the body the ſhadow.

Oppleuit omnia non ſimulachris nec imitamentis, ſed luctu atque lamentis veris & ſpirantibus. Gell. noct. Att. l. 7. c. 5.

Itaque cum agi fabula videretur, dolor actitatus eſt.

Thus, if thine owne hand ſhall vnmaske thee, it ſhall bee for thy credit, and comfort, if not, but thou wilt rather ſtay, till Gods hand come to vnmaske thee, (for certainly euery hypocrite,

crite muſt be vnmasked eyther by God or himſelfe; O happy he that by doing it himſelfe can ſaue both God a labour, and himſelfe paine! Thou ſhalt finde how fearefull a thing it is to fall into the hands of God, which ſhall plucke thy maske from thy face, & thy head from thy body, both at once; he will vnuizour, and vncolour thee thou coloured hypocrite, he will ſtrike thee thou painted wal, to thy ſhame and confuſion: it may be in this life, by giuing thee ouer into the hands of Sathan, and the power of his temptations, that thou ſhouldeſt fall into Apoſtaſy, and with *Demas imbrace the preſent world.* For ſuch as profeſſe onely in hypocriſie, and together with their outward profeſſion of the truth, receiue not inwardly the loue of the truth, vnto ſuch the Lord ſhall ſend *the efficacie of errour, that they ſhould beleeue lyes.* But if, in this life, God thus detect not thine *aſſes eares* vnder thy *Lyons skinne*, aſſuredly he will doe it throughly, in the life to come, at the laſt day, when he ſhall ſtrip thee ſtarke naked of all thy *cloakes of craftines*, wherewith thou veiledſt thy ſhame heere, and preſent thee before that generall aſſembly, as it were on the ſtage, a laughing ſtocke to men and Angels.

Acts. 23. 3.

2 Tim. 4.

2 Theſ. 2.

Chap. III.

Of the deceit whereby we iudge our ſelues not to be ſo euill, as indeed we are.

2 Part of harts deceitfulneſſe, ſelfe-deceit, which is

VVE haue briefly runne ouer the former part of the hearts deceitfulneſſe, whereby it deceiueth *others*, not it *ſelfe*, with the ſeuerall parcels thereof: now we come to the ſecond part of deceitfulneſſe, and that farre more deepe, and dangerous then the former, namely, that which wee may call *ſelfe-deceit*, whereby we deceiue euen *our ſelues*, ſomtimes together with, ſometimes againe without deceiuing others beſides.

Twofolde.

This deceitfulneſſe may be conſidered eyther in the minde or affections *ioyntly together*, or in the affections *ſeperately*, and *by themſelues*.

1 In the minde and affections ioyntly ſhewing it ſelfe in foure things.

The former deceitfulneſſe ſhewes it ſelfe ſpecially in 4. things: 1. in *iudging*, 2. in *perſwading*, 3. in *promiſing*, 4. in *practiſing*. For the firſt, which is in *iudging*, though it may ſeeme that iudgement belongs properly to the minde, yet becauſe heere the affections interpoſe themſelues, and the erroneous iudgement of the minde commonly receiueth it tincture from the affections, I doe therefore equally intereſt both the *mind* and *affections* in this firſt *deceit*.

1 In iudging.

1 Of our perſons, where 3. Deceits.

Now the deceit of the heart in iudging, is eyther in iudging of our *perſons*, or of our *actions*.

1 Deceit is, That we are not ſo ill as we are; either in regard of the time.

In iudging of our *perſons* there are ſpecially three *deceits*; whereof the *firſt* is, when we thinke, through pride, and ignorance, that we are not ſo bad, as in truth

truth we are. And this deceit is not onely in regard of that we iudge of our ſelues for the time *preſent*, but alſo *paſt*, and to *come*.

For the time *preſent*, how many are there groſſely tainted with many horrible ſinnes, which yet in no caſe they will be brought to ſee, or acknowledge, nay, ſo far are they blinded through *ſelfe-loue*, and *ſelfe-deceit*, that they will bee at daggers drawing with any that ſhall offer to lay ſuch matters to their charge. The Phariſee cackles and crakes in the Goſpell, that hee is not *vniuſt*, nor an *extortioner*, hee thought himſelfe free enough from thoſe ſinnes, and yet our Sauiour, who could not bee deceiued, fasteneth this imputation vpon that whole *tribe*, that howſoeuer the outſide of the cup, and platter were very exquiſitely mundified, yet the inſide was *full of rauenings and wickedneſſe*. Wherevpon he exhorteth them by almes to make cleane thoſe diſhes, which euen ſwimmed with bloud, in regard the meates in them were gotten by euill meanes, as by deuouring of widdowes houſes through colour of long prayers; by teaching children euen to ſterue their owne parents, to offer to the Altar, that is indeede to their paunches, and purſes. Was not this vniuſtice and extortion? and yet becauſe it was ſomething more cleanly carried, and not ſo groſſe, and apparant, as that of the *Publicanes*, or common theeues, therefore he bleſſeth himſelfe in a ſuppoſed freedome from that ſinne, and triumpheth, ſaying, *I am no extortioner, no vniuſt perſon*; Nay out of thine owne mouth ſhalt thou bee iudged, thou deceitfull Phariſee. That ſhall caſt thee, for when after thou

1. Preſent.

Luk. 18. 11.

Luk 13. 39. verſ. 41.

ſayſt, *nor as this publican*; is not this ſhamefull iniuſtice for thee to *iudge another mans ſeruant, that ſtandeth or falleth to his owne maſter?* And when afterward thou glorieſt in thine owne vertues, of faſting and paying of tithes, as though by theſe things thou hadſt deſerued to be kept by God, from breaking out into the ſcandals of adulterie, and extortion, art not thou an extortioner in the higheſt degree, that goeſt about to extort, and wring from God himſelfe his moſt pretious treaſure, his glory, which hee will not giue to another? Thus many with the Phariſee thinke themſelues innocent enough of theft, and ſuch like crimes, and will wiſh they could no more to be touched with other ſinnes, when indeede they haue their hands very deepe in theſe tranſgreſſions, vſually robbing their brethren of
Prou. 22.1. their good name, which being aboue ſiluer and gold, the theft thereof muſt needs, proportionably, be aboue the theft of ſiluer and gold which is puniſhed with the gallowes; nay robbing God himſelfe of his worſhip: of his Sabbath, the time, and of his
Mal.3.8. *tithes*, the *props* of his worſhip. What a mockery is it then for thee to talke of paying man his dues, when thou denyeſt God his? Or is it theft to rob thy fellow ſubiect, and none to rob thy King, and Soueraigne? So againe, we may heare others purge themſelues of couetouſneſſe, as though they were not at all giuen that way, onely vpon this ground, becauſe they are no miching and ſcraping niggards, but rather waſtfull and riotous prodigals. Not conſidering that their prodigality cannot bee vpheld, but by couetouſneſſe, in ſeeking for more

then

then God hath alotted, and that by vngodly and vniuſt practiſes. So others free themſelues of pride, onely becauſe they exceed not in their apparell, as others, when yet inwardly they are ſwollen with ſelfe-conceit, and no men thinke better of themſelues, then they doe. Our ruffling, and ſwaſhing cutters, with whom a *word* and a *blowe*, a *lye* and a *ſtabbe*, thinke themſelues of an *heroicall* ſpirit, and in no hand would indure the imputation of Puſillanimity, of baſeneſſe of minde, and cowardize. Yet the truth is they are moſt baſe, and vile cowards, ſlauiſhly yeelding to their owne vile affections, which to ouercome, and by repentance to be reuenged of, is a farre greater argument of a noble and generous ſpirit, then to purſue ſo egerly the reuenge of euery petty iniurie, which the Apoſtle diſgraceth by a word that ſignifieth *infirmitie*, and *loſſe of victorie*. If it were true valour, why ſhould not they be as hazardous of their eſtates, and liues for Chriſts ſake, and the Goſpell, when occaſion requires? But then none ſo faint hearted, and daſtardly as they. Infinite were it to follow all the particularities, whereby this deceit might be exemplified. Of all others this is the moſt generall branch thereof, when men thinke they haue not ſuch and ſuch corruptions, becauſe they feele not the powerfull operation of them, by reaſon of Gods reſtrayning hand. Many naturall men there are whom God neuer renewed by his grace, in whom yet he ſo moderateth, and bridleth many corruptions, as pride, luſt, cruelty, &c. that they breake not forth. Hence ſuch men deceitfully imagine that

1 Cor. 6.7. ἥττημα.

that they are framed of ſome purer mould, and are of a better nature, and diſpoſition, free altogether from ſuch corruptions, becauſe free from the annoyance of them. As though a Lyon were no Lyon, when fettered, that hee cannot rampe, or a theefe no theefe when manacled, that he cannot ſteale, or the ſtone no ſtone, when ſo bedded in the bladder, that it cannot greatly vexe: Leaſt therefore wee deceiue our ſelues in this poynt, it ſtandeth vs in hand diligently to examine whether the *reſt* and *ſilence* of our corruption be from the *reſtraining*, or the *renewing* ſpirit, from the Grace of God *ſuppreſſing* it, or *oppreſſing* it, from want of a *mind diſpoſed*, or of an *occaſion* to bee *propoſed* for the drawing forth of the corruption?

2. Paſt. As thus weare deceiued in iudging of our ſelues for the time *preſent*, ſo alſo *paſt*, and to *come*: for the *time paſt*, we haue an example in the *Phariſees*, that

Math. 23. ſaid, if they had liued in the daies of their Fathers, they would not haue murthered the Prophets, when yet their bloudy perſecution of *Chriſt*, that taught no other doctrine, then that which the Prophets of old had done, might ſufficiently diſcouer the deceitfulneſſe of their hearts in this kinde. Thus what wicked miſcreant is there, that will not be ready to crye out vpon the high Prieſts, the Iewes and trecherous *Iudas*, with the reſt, that had their hands in Chriſts bloud; and as for them, if they had then liued, they ſhould haue taken *Chriſts* part againſt the *Iewes*, and ſo *Hooper*, and *Bradfords* part againſt *Bonner* & *Gardener*? A likely matter, they now make ſo much of thoſe in whom the piety, and zeale of thoſe holie mar-

martyrs is reuiued. Aſſuredly, hee that now, vnder the Goſpell, ſheweth a ſpitefull, and malitious minde to a good and holy Chriſtian, well may he deceiue himſelfe, hee ſhall neuer deceiue mee ſo farre, as to make me thinke otherwiſe, then that if he had liued in holy *Hoopers* dayes, he would haue beene ready, with the forwardeſt, to haue carried a fagot to his ſtake, yea, if he had liued in Chriſts dayes, he would haue beene ready to haue driuen in the firſt nayle into his body. Certainely, an *Herod* and *Herodias* to *Iohn Baptiſt* would haue beene an *Ahab* and *Iezabell* to *Elias*. And yet I make no queſtion, but if one had asked eyther *Herod* or *Herodias*, what they thought of *Ahabs* & *Iezabels* dealings toward *Elias*, and what they would haue done in like caſe, I doubt not I ſay, but they would haue condemned them to the very pit of hell, & made many goodly proteſtations, that if they had then liued, they would haue done farre otherwiſe: But in aſmuch as they did the ſame things to a new *Elias*, the *Baptiſt*, that came *in the ſpirit and power of Elias*: it was thereby euident what they would haue done to the olde *Elias*.

Laſtly, we deceiue our ſelues in regard of the time *to come*, when we will not take that notice of our corruption, as to thinke we are in danger of falling heerafter into thoſe groſſe and ſcandalous ſinnes, which hetherto we haue auoided: thus many will not ſticke *Thraſonically* to boaſt, that if *Popery* and perſecution of the truth ſhould againe reenter, yet they would neuer ſhrink. But a notable example for this purpoſe is that of *Peter*, who had ſo opened his eares to the voyce of his owne deceitfull and lying heart, that hee

3 To come.

hee could not beleeue *Chriſt* himſelfe, the God of truth forwarning him of his threefolde deniall, hee could not be perſwaded there was ſo much wickednes in his heart. So *Hazael*, when the Prophet tolde him he ſhould cruelly rip vp the women with child, and daſh their children againſt the ſtones, as thinking better of himſelfe, then that euer hee ſhould breake forth into ſuch outrage, anſwered, not without ſome indignation, *What am I a dogge*? Yea that thou art, *Hazael*; and ſo naturally are all the ſons of *Adam*, in their vitious qualities worſe then dogges, beares, tigers. And thus, if our owne harts deceiue vs not, ſhall we iudge of our ſelues, that there is no ſin ſo odious vnto which of our ſelues we are not ſufficiently inclinable. For, *originall ſin*, in which we are all bred & born, containeth in it ſelfe the *ſeeds* of al ſins, that fearful ſin againſt the holy G. it ſelfe not excepted. And therefore by reaſon of this ſo corrupt & rotten a nature, we haue a diſpoſition, euen the beſt of vs, to the vileſt and moſt loathſome ſins. One would haue thought that the Diſciples, in regard of their education & nurture, both vnder their *parents*, in honeſt & frugal trades, and vnder our *Sauior*, in holy & ſpirituall learning, ſhould haue bin far enough from *ſurfetting* & *drunkennes*, the ſins of *ſwaggerers*, & not of ſober, ciuill men, much leſſe godly and zealous miniſters. And yet vnto them our *Sauiour* addreſſeth this admonition, *Take heede vnto your ſelues, that your hearts be not made heauy with ſurfetting and drunkenneſſe*. For they had in them the common poiſon of nature, & ſo were obnoxious euen to the moſt ſhamefull and reproachfull euils. And yet, for all this

2 King. 8. 13.

Luc. 21. 34.

this, whoſe heart is there free from this deceit, of thinking himſelfe free enough, and far enough from many, ſpecially hatefull, and ignominious ſinnes, as murther, theft, adultery, periury, apoſtacy, and ſuch like? Would not *Dauid* (thinke we) as well as *Peter* admoniſhed of his future deniall, haue made ſtrange of it, if it had beene told him before hand, thou ſhalt defile *Bathſheba*, murther *Vriah*? Would he not haue anſwered with *Hazael, what am I a dogge*? This deceit is exceeding dangerous, and therefore take wee heed of it. For whence is it, that men oftentimes, as it ſeemeth of milde and gentle natures, breake forth into great rage, euen vnto murther; and againe men of chaſt behauiour into filthy and brutiſh vncleanneſſe: whence is this I ſay, but from this deceitfulneſſe of our hearts, whereby we perſwade our ſelues, that our nature is not ſo far venomed, that it ſhould be likely to bring forth ſuch peſtilent euils? and therfore growing ſecure, and remitting of our watchfulneſſe, we are the more eaſily ouerthrowen. Indeede ſome ſinnes there are to which wee are not ſo much tempted, as others (as *Luther* ſaid of himſelfe, that he neuer felt himſelfe tempted to couetouſnes:) yet there is no ſin but wee may both be tempted to, and through temptation fall into, if Gods vnderpropping hand withdraw it ſelfe. As the *Apoſtle* notably teacheth, exhorting to moderation towards our brethren fallen euen into fouler ſins, vpon this ground, *Conſidering thy ſelfe that thou mayſt be tempted*, euen with a powerfull and preuailing temptation, to fall into thy brothers ſinne. The vſe then of this poynt is to take heede of this deceit, and knowing our ſelues what

Gal. 6. 1. interpreted.

what wee are, to tremble and to feare euen thoſe ſinnes, which wee leaſt ſuſpect, and whereto we finde not our ſelues ſo pronely carried, as to others. We would be loath to truſt a Beare or Wolfe, or any ſuch like beaſt though by culture and manurance in their youth their inborne fierceneſſe bee ſomething mittigated. Still their naturall diſpoſition ſticks to them, and that will teach them to doe miſchiefe. Why then ſhould wee repoſe any ſuch confidence in our ſelues, that wee ſhall neuer laſh out into ſuch and ſuch euils? Wee haue a Schoolemaſter within, that naturall corruption that cleaues ſo faſt vnto vs, that will be ready to teach vs, yea to vrge and force vs to the very height of iniquitie. Few will ſo truſt their bodies, though neuer ſo ſound and healthy, but that they will feare euen the moſt dangerous diſeaſes, as the pox, the plague, and ſuch like infections; for that they know that euen the bodies of the beſt conſtitution haue matter within, euen for the vileſt diſeaſe to worke vpon. Aſſuredly thy *ſoule* is a farre more fruitfull *ſeminary* of *ſinnes*, then thy *bodie* of *diſeaſes*. Why then ſhouldeſt thou ſuffer thy ſelfe to be deceiued more in the one then in the other? The heathen Philoſopher commended this meditation to his ſchollers in the hearing of others faults, *haue I done any ſuch like thing?* A good meditation; but yet, in caſe this queſtion greatly trouble vs not, let vs add this other, *may I not doe the like, or worſe?* This is the holy feare Gods children ſhould haue of themſelues continually. Such as was that in the eleauen diſciples, who hearing Chriſt foretelling, *One of you ſhall betray me*, euery

Numquid ego ſum? Plato.

Prou. 28.

euery one in a godly *iealouſie* & ſuſpition of his owne naughty heart, cryed out, *Maſter, is it I? Maſter, is it I?* heere euen *Peter* himſelfe, that a little before could not thinke his heart ſo vnſound, as to be fit to bring forth the *miſhapen brat* of *fearefull deniall*, now (haply ſomething ſchooled and cooled by the former ſo vehement and confident perdiction of *Chriſt*) feareth the *ougly* and *terrible monſter* of *feareleſſe* and *faithleſſe betraying*. In this latter feare imitate wee *Peter*, and not in his former preſumption: for when once we ſhall intertaine this deceit, that there are any ſinnes, which we neede not greatly feare, then are wee neereſt falling into them. And ſo often it commeth to paſſe, that whileſt we carefully watch againſt thoſe ſinnes, wee ſee our ſelues by ſtrong temptations daily drawne vnto, and wholy neglect others, wee thinke not our ſelues ſo ſubiect vnto; eſcaping by watchfulneſſe the greater, through this deceitfulneſſe of our hearts, and the fruit thereof, our ſecuritie, wee fall in the leſſer dangers. Surely *Lot* was in greater danger of vncleanneſſe, liuing among the impure *Sodomites*, than ſolitarily in the Mount, and *Noah* was in greater danger of drunkenneſſe, liuing among the drunken ſots of the olde world, that did nothing elſe but *brutiſhly* eate and drinke, then when there was none aliue to conuerſe with, but his owne family. But yet they were in danger alſo in their ſolitarineſſe, as hauing that within them, without which the euill example of the wicked could not haue corrupted them. Among the wicked, *euill example* indangered them: when from them ſtill their *owne corruption* threatned

Math. 24. Τρώγοντες.

ned danger. But loe (examples for euer to be remembred) becauſe in their ſolitarineſſe, this deceit of heart tooke place, that of themſelues they were not ſo frameable to ſuch ſinnes, and ſo ſtood not, as in times paſt vpon their guard, hence it came to paſſe, that they who got the victory in the greater, were ſhamefully foyled in the leſſer conflict; they that ouercame two aduerſaries together, the *fleſh* and the *world*, were miſerably ouercome by one of them alone, the *fleſh* without the ayde of the *world*. O then deliuer wee our ſoules from this deceit, and poſſeſſe wee them continually with this meditation. There is no *baggage* ſo filthy but my heart is a fit *ſinke* to *receiue*, no *monſter* ſo hideous but it is a fit *wombe* to *conceiue*, no *weede* ſo poyſonfull, but it is a fit *ſoyle* to *bring forth*. Hardly ſhall he be caught that thus feareth the ſnare. Indeed in euill of *puniſhment* that of *Iob* is often true. *That which I feared is come vpon me*. But in the euill of ſinne, that of *Salomon*, *Bleſſed is he that feareth alwayes*; how bleſſed, but in eſcaping the ſinne feared? as the oppoſition there ſhewes: *but hee that* [not fearing] *hardens his heart ſhall fall into euill.*

CHAP.

Chap. IIII.

Of the deceits of three ſeuerall ſorts of men, the rich worldling, the ciuill iuſtitiary, the looſe libertine.

SO much of the *firſt deceit*, in iudging of our *perſons*. The ſecond followeth. And that is when wee thinke our ſelues in good and happy eſtate before God, being indeede miſerable; when with the Church of *Laodicea* wee iudge our ſelues rich and wanting nothing, when indeed wee are poore, naked, blinde, and beggerly wretches. *If any man*, ſaith *Paul, thinke himſelfe ſomewhat, when he is nothing, he* deceiueth *himſelfe in his imagination*. Now what greater *ſomewhat* then for a man to be happy? what greater *nothing* then to be miſerable? and ſo what greater *deceit* then this, for a man being miſerable to iudge himſelfe happy, being in Gods deepe diſpleaſure to account himſelfe to be highly in his fauour? A deceit indeede very common, but alſo very dangerous: for in this caſe mans deceitfull and dreaming heart makes him like that dreamer of the *Prophet*, who though hungry and thirſty, yet in his ſleepe thinkes he hath meat and drinke; but as he awakened ſees his error, and feeles his hunger, ſo ſhall the heart arouſed by God, at leaſt at the day of iudgement, ſee her deceit, and feele her miſerie. Surely as in the naturall dreames it is better, when they be falſe, they ſhould be of fearefull things, then of ioyfull, as better for a *King* to dreame himſelfe to be a *begger*, then contrarily for a *begger* to

The ſecond Deceit is, that our bad eſtate is good: where there are

Reuel. 3.

Gal. 6. 3.

Eſa. 29. 8.

dreame that hee is a *King*: for the *King*, when he wakens, his griefe is gone, and his ioy is redoubled, ſeeing the vanitie of his dreame, but the begger when he awakes, his former griefe that ſlept with him awakes, and returnes ſo much the fiercer, in regard of the falſe ioy of his dreame: ſo is it in theſe dreames and deceitfull dotages of the heart. Farre better is that deceit, whereby the ſonne of *God* thinkes himſelfe a ſlaue of *Sathan*, than the contrary, when the limme of *Sathan* deemes and dreames himſelfe a member of Chriſt. Better it is for *Nebuchadnezzar* being a man, through his braine diſtempered with melancholly, to thinke himſelfe a beaſt, then for a beaſt to thinke it ſelfe a man: for this deceit is nothing ſo vſuall, nor ſo perilous. A mans falſe conceit of miſerie, when indeed hee is happy, may leſſen his happineſſe: it cannot make him miſerable: But a mans falſe apprehenſion of happineſſe being miſerable, is ſo farre from making him happy, that it makes him twiſe, yea, remedileſſe miſerable; it being the firſt ſtep to happineſſe to know our miſerie. Lamentable therefore is it, that this deceit being ſo pernitious, ſhould be ſo vniuerſall. Our *Sauiour* tels vs that there are but few that ſhall be ſaued. And yet if all they ſhould be ſaued, that thinke they ſhall be ſaued, ſure then there are but very few that ſhall be damned, and then the *ſtrait* and *narrow way* is that which leadeth to Hell, the *broad way* is Heauen way: For who is there almoſt that perſwadeth not himſelfe he ſhall be ſaued?

Foure deceits.

And heere I obſerue more ſpecially the deceit of foure ſeuerall ſorts of men; the *rich worldling*, the *ciuill*

ciuill iuſtitiary, the *looſe libertine*, or *carnall goſpeller*, & the *temporary beleeuer*; all theſe vpon their ſeuerall, but all of them deceiuable grounds, perſwading themſelues, they are in the fauour of God.

I. Rich worldlings deceit. Pſalme 17.

Firſt, the men of this world, whoſe bellies God filleth with the hid treaſure of the earth, vpon occaſion of their outward proſperity, are quickly brought into this fooles paradiſe of thinking themſelues to be the ſpeciall darlings of God: for if the godly themſelues haue oftentimes their eyes ſo dazeled with the outward glittering and flouriſhing eſtate of the wicked, as therevpon they are ready to ſay of them, *The generation of Gods children*, which was once *Dauids* error for a time: how much more then, thinke wee, will the wicked thinke ſo of themſelues? *He that maketh gaine*, ſaith *Dauid*, *bleſſeth himſelfe*, namely, in this falſe opinion of his owne felicitie. And elſewhere hee ſheweth that when God *holdeth his peace*, and doth not by his iudgements diſturbe them in their pleaſures and profits, then preſently their deceitfull heart thereon inferreth, that *God is like to them*, he alloweth of them and their doings. That we may free theſe men from this deceit, and diſcouer the groſſneſſe of it, diuers things muſt be conſidered.

Pſalme 73.

Pſalme 10.3.

Pſalme 50.

Firſt, If riches be that that makes men happy, (according to the fooliſh phraſe men vſe when ſuch things befall one, *O he is made!*) how then comes it to paſſe, that Heauen the chiefe and royall ſeate of bleſſedneſſe, is ſo empty of theſe treaſurers? for there grow no minerals, the vaine of ſiluer and gold is not to be found there. And yet *God* who there

ſheweth the brighteſt luſtre of his glory, the holy *Saints* and *Angels*, that dwell there with him, want nothing that may ſerue to make them *completely* bleſſed. Surely, belike happineſſe muſt be digged out of the bowels of the earth, it growes below, not aboue. The earth can no longer ſay, when it is demanded of our happineſſe, as it is in *Iob*, *it is not in me*; if ſiluer and gold be our happineſſe, then it is in the earth, and ſo, which is ſtrange, it is neerer *hell* (which the Scripture ſeemeth to place below in the deepes) then *heauen*, which all know to be aloft, and ſo neerer the *Diuell*, then *God*, let me haue *heauens miſery*, take thou *hells happineſſe*.

Iob 28. 14.

Luke 8.

2 If this deceit be true, happineſſe ſhould rather be found in the *wilderneſſe* of *India*, *Turkie*, and ſuch like barbarous and brutiſh places, then in the faire *Eden* of the Church. Is it likely, that, if riches were ſuch Pearles, the Lord would caſt them to ſuch *ſwine?* if ſuch happy things, hee would throw them to ſuch *dogges?* if the childrens bread, hee would feede whelpes with them?

3 Riches indeede, themſelues, are the good bleſſings of God, and are notable inſtruments of vertue, as we ſee in *Salomon*, *Abraham*, *Lot*, and other holy rich men in the Scripture, in all whom that ſaying was true, *Wiſedome is good with an inheritance.* Wiſedome is good without an inheritance to the *owner*, but it is not ſo good to *others*, it cannot ſo cleerely ſhew and manifeſt it ſelfe to them, without the helpe of this inſtrument. As how could *Abraham* haue ſhewed his hoſpitall and bountifull minde, in entertayning ſtrangers, if poore? How could

Eccleſ. 7. 13. interpreted.

could *Iob* haue declared his mercy, and liberality to the poore, without his riches? how could *Salomon* haue witneſſed his munificence, and royall magnificence, yea, his zeale, and piety in building the temple, together with his wiſedome and skill in naturall philoſophy, had not the Lord ſo abundantly furniſhed him with theſe helpes? what then? ſhall wee ſay becauſe riches are the inſtruments whereby vertue declareth it ſelfe, therefore they make men vertuous? that, becauſe a good penne is the inſtrument of writing, therefore it will make one a good writer? nay, rather a good writer makes the penne good, and to be a fit inſtrument of writing well. For furniſh an vnskilfull writer with neuer ſo good a penne, yet his fiſt remaines ſtill as vnskilfull. So a good man knowes how to make vſe, and aduantage of riches, for the practiſe of vertue, as *Solomon* ſaies, *The crowne of the wiſe is their riches*: but yet giue them a foole, and you put a ſword into a madmans hand, ſtill he is as wicked, nay, worſe then before, as *Salomon* addeth in the ſame place, *the folly of fooles*, namely, rich ones, *is fooliſhneſſe*: why? was it not fooliſhneſſe before they were rich? yes, but not in compariſon of that it is now, ſince they became rich. That as *wiſedome is good*, that is, better, ſhines brighter, ſo *folly is naught*, that is, farre worſe, more palpably diſcouers it ſelfe, *with an inheritance*. That which *Salomon* ſpeakes of *ſilence* in a foole, may as truely be ſaid of *pouerty* ſometimes. A foole is accounted wiſe while poore, but let him once be rich, then his folly is fooliſhneſſe indeed. Riches then declare whether wee be good or no,

Prou. 14. 24. cleered.

Pro. 17. 28.

as a ſword in a mans hand whether he be ſober, or drunke, but they make vs not good; becauſe, as I ſayd, they are onely inſtruments of goodneſſe. And the inſtrument alwayes receiueth it force from that which vſeth it, giueth none vnto it. Were it not abſurd for a man to thinke himſelfe a good ſcholer, becauſe hee hath many bookes ſtanding in his cloſet, or a good muſition, becauſe he hath many muſicall inſtruments hanging vpon his wals, when hee knowes not how to vſe eyther bookes, or inſtruments? And yet riches are no ſuch neceſſary inſtruments of *grace*, as bookes are of *learning*. For a man may ſhew as much, nay (as *Chryſoſtome* hath well noted in the example of *Iob*) more of ſome obedience, namely, that which wee call *paſsiue* in pouerty, then in riches.

Hom. 1. ad pop. *Antioch.*

4. Riches, though they be the giftes of God, yet wee muſt conſider with what hand hee reacheth them forth vnto vs, whether with the right, or the left, with what minde hee giueth them, whether in loue or in anger. For God often giueth men riches as he gaue the Iſraelites quayles, euen to be *thornes* to choake them. Herein being like that King *Eutrapeles*, that heaped vp moſt riches vpon ſuch as he moſt hated, ſaying, that together with their riches hee ſhould cruſh them with a heauy burden of cares. *Pharaoh* himſelfe was not ſmitten with many of thoſe iudgements, wherein others periſhed, but it was not from any ſpeciall reſpect God had of him aboue them, but God himſelfe, leſt he ſhould miſinterpret it, tells him the reaſon, *for this cauſe haue I reſerued thee*; namely, from being ſtroken with

Druſ. in adag.

Exod. 9 16. interpreted. Vide *Ium.*

the

the former iudgement, not for any loue I beare to thee, but, *that I may ſhew my power in thee.* The *Pſalmiſt* therefore excellently couples theſe things together. *The Lord giueth ſight to the blinde, he raiſeth vp the crooked, he loueth the righteous.* To teach that the Lord may diſpenſe theſe outward bleſſings to the wicked, but not in loue, ſaue onely to the righteous. Wherefore our *rich worldling* hath little cauſe of reioycing in his riches, vnleſſe hee knew that the Lord *looked vpon him*, as *Elizabeth* ſpeaketh of the bleſſing of her fruitfull wombe, in the giuing of them, euen with a ſweet and amiable countenance, ready together with his riches to *deale his owne ſoule* vnto him. But it is otherwiſe: The Lord turneth his backe vpon him, euen then when his hand reacheth forth theſe outward things vnto him. In his *anger* he giueth theſe ſuppoſed fælicities to the wicked, which in his *mercy* he denyeth to the godly. He putteth them into the fatter paſtures, becauſe he meaneth to kill them, and cauſeth theſe to feede on the bare commons, becauſe he will haue them liue ſtill. If the ſtalled Oxe had reaſon, would he be ſo ſenceleſſe as to thinke his maſter loued him better then his fellowes, becauſe of his more liberall foode? know it then thou rich worldling God onelie fatteth thee for the ſlaughter. Hee thus ladeth thee with theſe bleſſings that by this meanes aggrauating thy ingratitude, and impenitency, hee might lade thee with a heauier weight of condemnation. Yea, by this meanes in his iuſt iudgement, as by an outward occaſion, hee prouoketh and ſtirreth vp that corruption of pride, couetouſneſſe,

Pſalm. 146. 8. inlightened.

Luke 1. 25.

Rom. 2. 4.

cruelty, oppreſſion, and ſuch like, which before were in thee, but for want of occaſion could not ſo plainly ſhew themſelues. That therfore this ſecret corruptiō may be diſcouered, he offreth fit matter for it to feed vpon, to worke vpon. *Iudas* was couetous before he came to Chriſt: therfore Chriſt gaue him the bag to feed that his humor, to miniſter fuell to it, that ſo his rotten heart might be detected, ſhould not now *Iudas* haue deceiued himſelfe much, if he had apprehended the office which Chriſt aſſigned him, as an argument of his greater reſpect, as though hee had repoſed more confidence in him for fidelity, whom indeed he knew to be moſt vnfaithful? *Iudas* bag was a net to catch his ſoule. The wickeds *table*, though ſwimming neuer ſo much with dainties, is *his ſnare*, & *his proſperity his ruine*. God giueth them theſe things no otherwiſe then *Iael* gaue *Siſera* milke, and lodging, that by this meanes caſting them into the dead ſleepe of ſecurity, he might ſtrike them through with the naile of his iudgements, or as *Ehud* gaue the preſent to *Eglon*, onely that he might haue an occaſion to ſheath his dagger in his bowels: wherefore looke how *Haman* deceiued himſelfe in conſtruing the Queenes inuitation of him to the banquet, as a matter of ſpeciall grace: for indeede ſhee did it onely to accuſe him; alike doe theſe fat worldlings deceiue themſelues, imputing their outward proſperity to the fauour of God, who indeede onely giueth them theſe things to furniſh their inditement out of them; like as once *Ioſeph* cauſed his cup to be put into one of his brethrens ſacks, that he might picke a quarrell with them, and lay theft to their charge: for God, how-

Pſal. 69. 22.

howſoeuer hee haue giuen the wicked theſe earthly bleſſings, yet wil he challenge them of theft, and vniuſt vſurping of his creatures, to the which, being out of Chriſt, they haue no right and title. See then ye miſerable mucke wormes of the earth, how groſſely yee deceiue your ſelues, that are ſo fearefull of being deceiued by others, and know that as in other regards, ſo in this hath our *Sauiour befooled* you, that you thus lull your ſelues a ſleepe in a falſe conceit of your owne happineſſe, and ſing a *requiem* to your owne ſoules, *ſoule take thine eaſe*; and yet *ſinne lies before the doores; this night O foole ſhall they take away thy ſoule*: and then though with *Dines* ye haue been *rich in this world*, yet with him alſo ye ſhall be poore enough in the World to come: ſo poore that yee ſhall bee driuen to begge *a droppe of water* of ſome *Lazarus*, to whom here you denyed *crummes of bread*. O extreame and more than beggerly pouerty, when thou canſt not command a little drop of water! So fitly did the Apoſtle ſay, charge them that are rich in this world, intimating that there is one riches & pouerty of this world, and of the world to come another, as *Lazarus*, poore in this world, became rich in the other world, and *Dines*, rich in this world, became exceeding penurious in the other: withall, teaching that theſe riches when they laſt longeſt, laſt no longer then this life, they follow not after vs when wee are dead, to make vs rich in that other world; Go now and bleſſe thy ſelfe in thy riches, and proſperous eſtate as badges of bleſſednes; from which holy *Agur* deſired to be bleſſed; fearing leaſt his ſhoe being ouerwide for his foote it would

Luke 12.

Luke 16.

would but hinder him in his iourney, and his ouer-ample eſtate would be as cumberſome to his ſoule, as *Sauls* armour would haue beene to *Dauids* body.

Heb. 12. The Apoſtle tels thee, *God chaſteneth euery child he hath*, and none but baſtards goe vncorrected: what an idle conceit then is this for thee to take that for a *note* of thy *ſonneſhip*, namely thy oyled and buttered paths, thy long eaſe and freedome from croſſes, for which the Holy Ghoſt hath reproached thee with the brand of *baſtardiſme*? Our *Sauiour* cryes out, *woe be to you rich men, for ye ſhall weepe.* What a madneſſe for thee to bleſſe where Chriſt curſes? He tels thee that thy riches are as great burthens, hindring thy entrance in at the ſtrait gate, and as the bunch on the Camels backe, hindring his paſſage through the needles eye, and therefore cryes out, *how hardly ſhal a rich man enter into the kingdome of heauen?* what a dotage is this to account the barre of heauen dore ſhutting it vp againſt vs, to be the *key* opening it to vs, to take *weights*, preſſing vs downe to *hell*, to be *wings*, lifting vs vp to *heauen*?

Ciuill Iuſtitiaries deceit. 2. Sort of men deceiuing themſelues in this kinde are our *ciuill iuſtitiaries*, who therefore iudge themſelues to be in good ſtate to *God-ward*, becauſe they liue without ſcandall honeſtly, quietly paying euery man his owne, &c. If they had hence concluded they had beene in good ſtate to *man-ward*, the deceit had beene more tolerable; for men cannot ſo well challenge thoſe that can with *Samuel* ſay, *whoſe oxe or aſſe haue I ſtolen?* whom haue I wronged? but the deceit is fond, to thinke therefore God can haue no action againſt thee: Alike as if thou ſhouldeſt thinke

thinke the King can touch thee in nothing, becauſe thou haſt not failed in any poynt, the Law tyes thee to thy fellow-ſubiects, with whom thou liueſt, and yet happily haſt many waies faulted againſt the king himſelfe: Thou talkeſt of paying men their dues; wel let it be ſo: what can follow hence, but that among men thou ſhalt goe for an honeſt man? what with God to? yes, if thou canſt truely ſay, thou payeſt him his dues; the due of prayer, hearing, reading, & meditating in the word, ſanctifying of the Sabbaoths, the which our ciuill man neuer payeth, and therfore as thou wouldeſt account him vnhoneſt, that payes thee not thy dues, ſo will God account thee, for not paying him his. *This is true religion*, ſaith *Iames*, to the looſe profeſſor, ſeuering ſome outward duties of religion in the firſt, from righteouſneſſe in the ſecond table, to *viſit the fatherleſſe and widdow, &c.* which are duties not of *religion* properly, but of *iuſtice* and *righteouſneſſe*: and this hee doth becauſe this is the triall of the truth of our religion. By like reaſon & proportion may I ſay to the *Ciuill man*, as vnreaſonably diuiding the works of righteouſnes, in the ſecond table, from thoſe of religion, in the firſt. This is true righteouſneſſe, this is true honeſtie, to ſanctifie the Sabbaoths, to call vpon the name of the Lord, to conferre, to meditate of the word: For looke what kinde of Religion that is, which is not attended with *honeſty* to men, alike is that *honeſtie* which is not ioyned with *Religion* to God. Now the former religion none ſo ready to condemne for naught as the ciuill man himſelfe: for zeale and deuotion in no caſe can he away with: therefore, his owne

owne mouth being iudge, his owne honeſty which he ſo magnifies, and makes the only prop of his happineſſe, muſt needs be rotten, and vnſound. *Vnhoneſt religion* is as good as *irreligious honeſty*. And if in thy iudgement the former be naught, ſurely the latter cannot be good. Religion, or the feare of God, *Salomon* cals the *head* of all goodneſſe: honeſty then without religion, is as a body without a head, euen a rotting, and ſtinking carrion; and wilt thou yet be ſo fond as to thinke it is a ſweet ſmelling ſacrifice in Gods noſthrils? Heare *Chriſt* telling the *Phariſees*, ſuch as thou art, that the *harlots and Publicanes*, as if I ſhould now ſay to thee, *cut-throats* and *cut-purſes* ſhould goe before them into the kingdome of heauen. And againe, *Except your righteouſnes exceede the righteouſneſſe of the Scribes & Phariſees, yee cannot enter into the kingdome of heauen.* And if this cannot ſtop thy mouth, yet let *Eſayes foule cloth, all our righteouſneſſe*, euen *our* righteouſneſſe, the Prophet includes himſelfe, holy *Eſayes* owne righteouſneſſe, the righteouſnes of grace, *is a menſtruous cloath*, that will rather foule our faces, then wipe away the filth of them. What then is the righteouſneſſe of *nature*? Surely Chriſt muſt both *waſh*, and *wipe* his diſciples feet. His bloud muſt be both *water*, and *towell* to. Renounce then thine owne righteouſnes euen *ſpirituall*, much more *Ciuill*, and truſt onely to his.

Mat. 5.

III. Libertines deceit.

The third ſort of theſe *ſelfe-deceiuers* are our *common* and *carnall Goſpellers, Goſpel-ſpillers* rather, being indeed *looſe libertines* that do *turne the grace of God into wantonnes*. Theſe alſo iudge themſelues to be in good caſe before God, and why? becauſe they haue beene

beene borne in the Church, and ſtill enioy the priuiledges thereof; they haue beene waſhed with holy water, and are daily fed with the ſpirituall *Manna* of the word and Sacraments. This was the vſuall deceit of the *Iewes*, who cried, *the temple of the Lord, the temple of the Lord*: and had nothing elſe to bleſſe themſelues withall, but the cognizance of circumciſion. And our Sauiour ſheweth, how many at the laſt day ſhal look for eternal life, only becauſe they haue eat and drunk in his preſence, which I vnderſtand of the ſpirituall eating and drinking in the hearing of the word, and receiuing of the Sacraments: but for all this, with the man that wanted the wedding garment, they may be taken from the very feaſting table to the gallowes with *Haman*. And though they flye neuer ſo much, with *Ioab*, to the hornes of Gods altar, yet it ſhall not defend them from Gods ſword, for the very truth is this, the man that wants the wedding garment is no otherwiſe bidden to the feaſt by the king, then *Haman* was to Queene *Eſters* feaſt, hee ſhall there finde God no leſſe angrie with him, then *Haman* found *Ahaſhueroſh*, and heare that fearefull ſentence, *Take him, binde him, &c.* Of this deceit S. *Iames* ſpeaketh, when he ſaith, *Be ye doers of the word, and not hearers only*, deceiuing *your ſelues*. Shewing thereby that many, as the miſerable experience euen of theſe times alſo ſheweth, did therefore repute themſelues in the number of Gods people, onely becauſe they came to the Church, heard the word, and preſented him with the outward ſacrifices of their prayers, and praiſes, howſoeuer their liues otherwiſe were moſt vile and vitious. But Saint

Ier. 7. Math. 7.

Iames 1. 22.

Iames

Pſalme 26. *Iames* afterward telleth theſe deceiuers, *If any man ſeeme religious and refraine not his tongue* deceiuing his owne heart, *his religion is in vaine.* And ſo doth S. *Paul* tell the Iewes that reſted in the law, and the outward letter thereof, that their circumciſion was no better than vncircumciſion; as a man may ſay to a baſe player, apparelled like a Kings ſonne, that his Princes coat is no better then a beggers. It ſhall doe him no more good, procure him no more honour or reſpect. For circumciſion, baptiſme, hearing, receiuing, and all ſuch like badges of outward profeſſion they are but as the outward garment of Chriſtians, which may eaſily be put on by thoſe that are none. And therfore howſoeuer theſe by many are thought ſufficient to make them good Chriſtians, yet *Salomon* ſticks not to make them the *marks of fooles*, when there are no better then they, as when hee calleth Gods owne ſacrifices, the *ſacrifices of fooles*, *be more ready to heare then to offer the ſacrifice of fooles*, becauſe of this fooliſh conceit which many ground vpon them. But notably doth God ſhake theſe *deceiuers* in the fiftieth Pſalme, who for all their lying, ſlaundering, whoring, theeuing, would yet needs goe for Saints, becauſe they were diligent in the outward ſeruice of the temple. They thought they were very carefull remembrers of God, when they plyed him ſo faſt with the ſacrifices of the Law, both morning and euening: and yet God telleth them that none were ſo vnmindfull of him as they, and therefore very fearefully thundreth againſt them: *O conſider this ye that forget God, leaſt I teare you in peeces*: For when the truth of Obedience, and power of godlineſſe is

Eccleſ. 5.

wanting,

wanting, ſurely there is ſmall difference betwixt an *Iſraelite*, and an *Iſmaelite*, a circumciſed *Hebrew*, and an vncircumciſed *Philiſtim*, a Baptiſed *Engliſh-man*, and an vnwaſhen *Turke*. Neither is the barren *fig-tree* in Gods orchyard in any better caſe, then is the *bramble* in the wilderneſſe. In which regard *Dauid* is not afraid to call the Eiphims *ſtrangers*, and *Sauls* courtiers *heathen*, and *Saul* himſelfe *Cuſhi*, or an *Æthiopian*, though all of them liuing in the viſible Church as members thereof; to ſhew that God will lappe them vp in the ſame bundle of condemnation, together with the heathen, and vncircumciſed, *ſtrangers*, from the *couenants, and commonweale of Iſrael*. This therefore will be but a ſilly plea before God, wee haue gone to Church, frequented the prayers, heard the ſermons; nay the plea of preaching ſermons will not be admitted. When thou bringeſt to God the ſermons thou haſt heard, thou bringeſt *Vriahs letters*; the matter of thine owne death, and damnation. For therefore ſhall God adiudge thee to ſo much ſorer, and ſeuerer condemnation, by how much thy meanes of repentance haue beene greater. Therefore ſhall the earth be curſed, becauſe hauing beene watered with the dew of heauen, it bringeth forth nothing but brambles and bryers. But here our *libertine*, beſides his outward formall Church-ſeruice, vrgeth his *faith*, in the merits of *Chriſt*.

Pſal. 54 3. Pſal. 59. 5. and 7. 1. opened.

Heb. 6.

Anſ. His faith is meere fancy: for 1. *Faith commeth by hearing*, and ſo alſo is it nouriſhed by hearing of the word, prayer and the ſacraments. But theſe men cannot tell how they came by their faith.

Rom. 10.

And

And it is ſuſpitious when men haue goods, and cannot tell how they came by them: aſſuredly they cannot ſay they came to their faith by any ſuch meanes: for they deſpiſe the powerfull miniſterie, and to pray aright they know not, whereas true faith the daughter of the word, cannot but with all humilitie and thankefulneſſe acknowledge her father.

2. True faith is *copulatiue*, it ioyneth together the whole word of God: it beleeueth one promiſe as well as another, the promiſes of this life, as well as thoſe of the life to come. But our *Libertines* faith that ſeemeth very ſtrong in beleeuing ſaluation by *Chriſt*, in temporall dangers, that concerne the outward man onely, cannot vphold it ſelfe: the reaſon is, for that, as their faith is a fancy it ſelfe, ſo it apprehendeth eternall ſaluation as a fancy, and ſo there can be bolde enough, but *temporall ſaluation* being apprehended as a matter of truth, their fantaſticall faith cannot lay hold of the promiſes thereof: theſe men that ſo confidently profeſſe, that they beleeue God hath prouided ſuperabundant riches of glory hereafter for them, cannot yet beleeue that hee will prouide competent neceſſaries of maintenance for this preſent life: whence they ſo tremble in their dangers. Againe, faith beleeueth the threats of the word, together with the promiſes: now thou who pretendeſt beleefe of the promiſes, ſhew me thy beleefe of the threatnings: diddeſt thou beleeue the truth of thoſe menaces, which God hath denounced againſt vncleane, couetous, ambitious, proud, enuious, malitious perſons, and ſuch like ſinners, how durſt thou then ſo wallow in theſe ſinnes, that

if God in ſtead of hell, had promiſed heauen, as a reward vnto them, thou couldeſt not doe more, then thou doeſt: Why ſhouldeſt thou deceiue thy ſelfe with an opinion of faith, when indeed thou beleeueſt not ſo much as the Diuell? for hee *beleeues* [namely the threatnings of the word] and *trembles* for horrour; but thou goeſt on in ſinne, making a mocke of the menaces, and in the infidelitie of thy heart giueſt them the lye, ſaying, no ſuch thing ſhall befall thee. And ſo much for the three former *ſelfe-deceiners*. Iames 2.

CHAP. V.

Of the deceits of the temporary beleeuers Faith, and feelings.

IV. Temporaries Deceit, touching Mat. 13. Mat. 13.20. explained.

VVEe come now to the fourth ſort of theſe *deceiuers*, the *temporarie beleeuer*, deſcribed by our *Sauiour* in the *parable* of the ſtony and thorny ground, and by the *Apoſtle*, Heb. 6. They heare the word, and are inlightened in their vnderſtandings, yea rauiſhed, one would thinke, in their affections: for they heare it, ſaith our Sauiour, *with ioy*: where by one of the chiefeſt affections, wee are by like proportion to vnderſtand all the reſt, euen the affection of griefe it ſelfe; that as they reioyce in hearing of the comforts, and ſuch like doctrine, which requireth ioy, ſo when the nature of doctrine requireth griefe, they are alſo affected with ſorrow, and therefore as the hearing of the word, with thoſe *Iſraelites*, doe often euen draw buc-

kets of water, and shed riuers of teares. Euen this also is to be vnderstood by their hearing the word with ioy, because they reioyce euen in this griefe, tasting of the sweetnesse of the word, & finding a comfortable relish therein. These men we see goe very far, so that, as the Apostle speaketh, they are in some sort *made partakers of the holy Ghost*, they *taste of the powers of the world to come*, & expresse their inward grace by outward obediẽce, bringing forth fruit very speedily, far sooner than others, as the stony ground is more quicke & forward than other soyles. And yet for all this, these also, being rotten at the hart, are to be ranked in the number of *selfe-deceiuers*, as falsely iudging themselues to be in the state of grace. The deceitfull argument wherby they thus iudge, is this.

Whosoeuer hath true *faith*, *repentance*, *obedience*, is in the state of grace.

But I haue these three, saith the *Temporary*: therefore I am in the state of grace.

This deceit is far more deepe & dangerous then any of the former three: for their errour was in the *ground*, whereon their argument was built, not in the application thereof, as in the argument of the *rich worldling*, *Whosoeuer hath outward prosperitie is in Gods fauor. But I haue outward prosperity*. Here the deceit is in the *proposition*, not in the *assumption*: for he truely *assumes* to himselfe outward prosperity; but his *proposition* is false, that *outward prosperity is an orgument of Gods fauour*. So the *Ciuill man* erres not in his *application* of ciuill and outward righteousnesse to himselfe; but in his *ground*, that this ciuil righteousnesse is enough to get saluation. And so the

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looſe Proteſtant rightly applies to himſelfe outward profeſſion, hearing of the word, &c. but his ground is deceitfull, that this is ſufficient to make one a good *Chriſtian*. But heere it is otherwiſe. The ground of the temporary beleeuers argument is moſt certaine and agreeable to the word, namely, that whoſoeuer hath true faith, repentance, and obedience, is in the ſtate of grace; all the deceit is in the application: for the *Temporarie*, when hee *aſſumes* thoſe things to himſelfe, *preſumes*. His *aſſumption*: But I haue true faith, &c. is nothing but meere *preſumption*. And therefore hee is harder to be deliuered from this his deceit, than the other: for with them there needed no more adoe, than to ſhew the falſeneſſe of their *grounds*, which might eaſily bee done; but heere the falſeneſſe of the *application* of their *grounds* muſt bee diſcouered; which is very hard, becauſe of the neere affinity and likeneſſe betwixt the faith, repentance, obedience of the *true* and *temporarie* beleeuer: which is ſo great, that euen the moſt iudicious, and diſcerning Chriſtians cannot perfectly diſtinguiſh betwixt them. Hence *Iudas* among the diſciples, and *Annanias* and *Saphira* and *Nicolas* the *Deacon*, among them in the Primitiue Church, till God detected them, went for true beleeuers: for this difference of theſe two faiths howſoeuer in *generall* wee know it, as it is reuealed in the word; yet in *ſpeciall* wee know it not, as it is in men, that wee can ſay, before the *euent* declare it, *This man is a Temporarie only*. This is diſcernible onely to him that is *greater then our hearts*, and therefore knoweth our hearts better then our ſelues.

Neuertheleſſe the *Temporarie*, if he would deale vnpartially in the trying of his owne heart, by the rule of the word, hee ſhould eaſily come to eſpye out the deceit thereof.

1. His faith both the

And firſt as touching his faith, it is euident it is not ſound: for *Chriſt* dare not truſt it; as we ſee in them that are ſaid in the Goſpel to beleeue in *Chriſt*,

Ioh. 2.23.24.

and yet could not be beleeued by him. *Many* (ſaith *Iohn*) *beleeued in his name when they ſaw his myracles, but Ieſus did not commit himſelfe vnto them, becauſe he knew them all.*

Ioh. 6.64.

But of the true beleeuer *Chriſt* ſaies, that hee reiects none that comes vnto him. *Iudas* was an *arch-temporary*, and yet, that hee neuer truely beleeued, appeareth by the ſame *Euangeliſt* thus commenting vpon thoſe words of *Chriſt* [*But there are ſome of you that beleeue not*] *for Ieſus knew who they were that beleeued not, and who ſhould betray him.* Mark how the Euangeliſt rankes the *traitour* among the *non-beleeuers*; and how, being to giue a reaſon why *Chriſt* ſaid all of them beleeued not, he ſaith *Chriſt* knew who ſhould betray him. And more plainely doth this appeare afterward in *Chriſts* anſwere to *Peter*, profeſſing in the name of the whole twelue,

Ver. 70.

We beleeue &c. *Haue not I choſen you twelue, and one of you is a Deuill?* As if he ſhould ſay, no *Peter*, all of you doe not beleeue, though thou ſpeakeſt generally of all. One of you is a *Deuill*. Let vs ſee then how this *temporary* deceiueth himſelfe, in thinking hee hath that faith which hee wants. The deceitfull argument whereby he would conclude faith to himſelfe is drawen, firſt from the *parts* of faith: ſecondly the *ſignes*. The *parts* of faith are two, firſt *knowledge*

of

of the word in *generall* with aſſent: ſecondly, *application* of the promiſes in *ſpeciall* to ones ſelfe. Both theſe the *temporary* thinkes hee hath, and therefore alſo faith. Firſt for *knowledge*, it cannot be denied, but he may haue an excellent meaſure thereof; inſomuch as hee may not onely apprehend all the points of religion himſelfe, and be able to talke of them, but alſo teach them vnto others; as *Iudas* did, and many others, whoſe plea ſhall be at the laſt day, *Lord, haue we not taught in thy name?* And in the parable, the lampes of the *fooliſh virgins* blaze as much as the wiſe ones. Yet for all this, there are deceits in this knowledge, whereby it is differenced from the knowledge of true faith.

1 Parts, which are

1 Generall knowledge, which is diſcouered to be deceitfull, becauſe neither

Math. 7.

Firſt, the knowledge of the *Temporary* is not ſo well grounded either vpon the *teſtimonie of the Scriptures*, or vpon *experience*, as is the knowledge of the true beleeuer. To which may that ſeeme to appertaine, which is ſaid in the *Goſpell*, that they haue no *roote*, their knowledge is not a *rooted* and well ſetled knowledge: for neither haue they that care which the true beleeuers haue, to build themſelues on the ſure authorities of the Scriptures, neither yet at all doe they nouriſh their knowledge with a holy practiſe, that ſo they might haue a *practicall*, a *feeling*, an *experimentall* knowledge; wherein indeede the knowledge of faith excelleth the knowledge euen of the Deuill himſelfe: for though hee excell vs, as in all other knowledge, ſo alſo in *diuine*, yet hee knowes not the chiefe points thereof, ſuch as are *faith*, *repentance*, *loue*, *the preſence of the ſpirit*, what they be, by his owne experience, as doth the meaneſt

1 Grounded.

ng 4 rooted

4 experient

neſt and pooreſt *Chriſtian*. Herein the pooreſt idiot, being a ſound Chriſtian, goeth beyond the profoundeſt Clearkes that are not ſanctified, that hee hath his owne heart in ſtead of a *commentarie* to help him vnderſtand euen the moſt needfull points of the *Scripture*. The knowledge therefore of the *Temporarie* is but ſhallow to that of the true Chriſtian: whoſe priuiledge it is, not onely to know the things themſelues vttered, but alſo that intent and meaning of God therein. *The ſecret of the Lord*, ſaith *Dauid*, *is reuealed to them that feare him*. This *ſecret* is hid from the wicked.

2 Not heating.

Truth & goodnes.

Secondly, the knowledge of faith is a through *heating* knowledge, which warmes a man at the very heart, working loue of the truth knowen: for *truth* and *goodneſſe* differ no more than the ſeale and the print. Truth, truly knowne, ſtampes goodneſſe in the heart. But the temporaries heart receiues no ſuch impreſſion, ſtill it remaines an euill & vnſound heart, a nourcerie of many ſecret corruptions, in which is no goodneſſe. Therefore his knowledge is onely a flame that giues *light* by *blazing*, but no ſound and durable *heat* by *burning*.

3 Not humbling. Iob 42. 5.

Thirdly, the knowledge of faith is an *humbling* knowledge. *Now mine eye hath ſeene thee*, ſaith *Iob*, *therefore I abhorre my ſelfe in duſt and aſhes*. But the temporaries knowledge is a ſwelling knowledge, puffing him vp in the conceit of himſelfe.

2 Speciall application, which is

Secondly, for *application*, which is indeed the very pith and marrow of ſauing faith; no doubt but the *Temporary* doth in his own conceit apply *Chriſt*: for Chriſt bringeth him in *threatning kindneſſe* vpon him

him and ſo challenging entrance into his kingdome, euen at the day of iudgement, which ſheweth that he might both liue and die in this perſwaſion, that he was the member of Chriſt, and ſo in the application of the promiſes: But this conceit of his is meere deceit: for in truth hee applies nought but an *idoll*, a fanſie, a ſhadow: for as the Diſciples when they ſaw *Chriſt* on the Sea, were deceiued taking him for a walking ſpirit: ſo contrarily, theſe temporary beleeuers, when they ſee and heare nothing indeed but the diuell, (haply *transforming himſelfe into an Angell of light*, yet they thinke they ſee, and heare *Chriſt* himſelf. This application of *Chriſt* is like to the application of bread & drink in a dreame. Doth the dreamer therefore eate bread, or drinke beere, doth he truely apply theſe things to himſelfe, becauſe hee thinkes ſo? No more doſt thou eate Chriſts fleſh or drinke Chriſts bloud, becauſe thy doting braine ſo dreameth. *Aiax* in his frenzie tooke ſimple ſheepe for his crafty enemies. And when hee had ſlayen the cattell, thought verily hee had ſlayen his enemies. His deceit was great to take ſheepe for men: thine greater to take a ſhadow for a ſubſtance, nay, *Sathan* for *Chriſt*: for that thou doſt not apprehend true *Chriſt* may appeare by this, that true faiths apprehenſion of *Chriſt* is *mutuall*. It doth not ſo lay hold on *Chriſt*, as wee take hold of a tree, or ſome ſuch like ſenſeleſſe thing, but as we vſe to doe in our ſalutations, when wee imbrace one an other, there is a mutuall hold on both ſides. Whence the act of the *Patriarches* faith in apprehending the promiſes, is elegantly ſet out by the *Apoſtle*, by the *metaphore*

Math. 7.

Eſ. 29. 8.

Proued falſe; and

ἀσπασάμενοι. Heb. 11. 13. inlightened.

of *ſaluting*; *They ſaluted, kiſſed, or imbraced the promiſes.* So that true faith, kiſſing *Chriſt*, is kiſſed of him, embracing *Chriſt* is reimbraced of him, and it ſo apprehends *Chriſt* that at the ſame time the beleeuer
Phil. 3. 12. is apprehended of *Chriſt*, as *Paul* ſheweth in his owne example. Now thoſe whom *Chriſt* hath once gript with his hand, predeſtinating them to eternall ſaluation, ſuch no power can euer wring out of his
Ioh. 10. hands. *No man can take my ſheepe out of my hands.*
Ioh. 5. 24. Whence that, *He that beleeueth hath eternall life, and*
Ioh. 6. 37. 38. 39 *ſhall neuer come into condemnation.* And againe, *Hee that commeth to me I caſt not away. For I came downe, not to doe mine owne will, but my fathers: and this is his will, that of all he hath giuen mee I ſhould looſe nothing, but ſhould raiſe it vp at the laſt day.* If any ſay, though *Chriſt* caſt them not away that beleeue, yet they may caſt away themſelues; I anſwere, neither can that be: for in the 39. verſe he ſaith, that hee ſhall looſe nothing that is giuen him. But, if the beleeuer might caſt away himſelfe, *Chriſt* ſhould then looſe ſomething giuen him. As the prodigall childe, though of himſelfe hee left his father, yet is
Luk. 15. called the *loſt childe.* Chriſt then cannot ſo looſe any true beleeuer, but that hee ſhall raiſe him vp at the laſt day to eternall life. But temporary beleeuers, as we ſee in *Iudas*, may *finally* fall away from *Chriſt*,
Acts 1. and goe to their *owne place*; *ergo* they were no true beleeuers, they apprehended onely an *idoll* that could not hold them, and not *Chriſt*, whoſe hand
Eph. 1. is a ſure *hold-faſt*, neuer letting go that which once
Math. 13. it hath ſeized on. The true beleeuer is *rooted in faith*, but of the temporary *Chriſt* ſaith, *he hath no rooting*,

and

and therefore his faith is nought.

Obiect. Why then is it ſaid *Luke* 8. 13. theſe men doe beleeue, if they doe not? Luke 8. 13.

Anſw. 1. The *Scripture* in many things ſpeaketh according to the probable and common iudgement of men. Thus the Moone is called one of the two *great* lights, when indeed the leaſt of all. Thus the Diuell called *Samuel*, becauſe in his likeneſſe, and ſo thought of *Saul*. And thus the fancy of the *temporary*, is called faith, becauſe, hauing ſome reſemblance of true faith, it goes for true faith both with him that hath it, and with others. 2. They haue indeed true faith in *their kinde*, namely, a ioyfull aſſent to the truth of the Goſpell: but not the *iuſtifying* faith of the elect which they thinke they haue. Gen. 1.

But you will ſay, ſhew vs then the *deceits* of this faith, that both the true beleeuer may be deliuered from *falſe feare*, and the temporary from *falſe ioy*. Diſcouered by the Markes of true faiths application.

I anſwere. 1. The true beleeuer beleeues with much conflicting, as in him in the *Goſpell* that cryed, *Lord I beleeue, helpe my vnbeleefe*. The combate was not ſo great betwixt *Michael*, and *Sathan*, concerning *Moſes dead body*, as it is betwixt *Sathan* and euery true beleeuer, concerning *Chriſts liuing body*. When faith goes about to lay hold of it, the Diuell ſtriketh at her hands, and would plucke them away from it. Hence faith is faine to tugge, and wreſtle, euen till it ſweat againe. And therefore *Paul* cals it the *difficult worke* of faith, becauſe the beleeuer hath ſuch adoe to beleeue; not onely in regard of the oppoſition made by the fleſh (full of infidelity) which as in all good things, ſo ſpecially in 1 Conflict in beleeuing. Τὸ ἔργον. 1 Theſ. 1. 1.

1 Cor. 9.

in beleeuing, we muſt *beate downe* with *Paul*; but alſo in regard of the violent aſſaults of *Sathan*, impleading our faith, as naught, and ſo often putting vs to our ſhifts, making vs to ſearch, and trie our faith, to pray earneſtly for our faiths confirmation, and ſo with much *feare and trembling to work out our owne ſaluation*. It is nothing ſo with the temporary beleeuer in his faith. He findes it very eaſie to beleeue. *Sathan* troubles not him, for then hee ſhould bee diuided againſt himſelfe, who begat that preſumptuous faith in him. Nay, rather *Sathan* confirmes him in this his deceit. And therefore our *temporarie* doth not ſo ſuſpect himſelfe, doth not ſo trie and examine himſelfe, doth not ſo worke out the worke of his faith with thoſe ſtrong cries of feruent prayer, with that feare and iealouſie, and with thoſe bitter bickerings with infidelity, that the true beleeuer doth.

2. Applicat. of our ſelues to Chriſt, and therefore are there Two hands of faith.

2. Faiths application of *Chriſt* to the beleeuer is with application of the beleeuer to Chriſt. For faith hath as it were two hands. One receiuing *Chriſt* from God: the other giuing the beleeuer to God. And both theſe hands it exerciſeth at once. At the ſame time the beleeuer applies *Chriſt* to his owne heart, hee applies his heart to Chriſt, and cleaues to him with full purpoſe of ſoule. This was notably ſhadowed out vnder the ceremoniall law, in the coniunction of the *ſinne-offring* which noted *Chriſt*, and the *burnt-offring*, which as *Paul* hath interpreted it, more ſpecially ſignified the ſacrificing of the fleſh, the crucifying of *old Adam*. True faith offers both theſe at once. But the temporaries faith

Rom. 12. 1.

is

is lame on that hand, which should offer the *burnt offering*, he onely *takes Christ*, hee giues not himselfe to *Christ*: hee offers the *sinne offering* without the *burnt offering*. And therefore applying *Christ* to *himselfe*, and not *himselfe* to *Christ*, hee misapplieth. Indeed hee may make some shew of giuing himselfe to *Christ*, but in truth hee reserues himselfe to himselfe, hee nourishes some speciall sinne or other in himselfe, and so giues himselfe to Sathan, to sin, not to *Christ*. As *Herod* gaue himselfe not to *Christ*, but to *Herodias*, to his lust; and *Iudas* gaue himselfe not to *Christ*, but to the bagge, and to the baggage of his couetousnesse.

3. A third property of true faiths apprehension is set out in *Abrahams* example, who is said *to hope against hope*: when the beleeuer is in heauy agonies, and feeleth a very *hell* in his conscience, yet then can he apprehend *heauen*. & with *Ionas* in the whales belly call vpon God in faith: for *faith is the substistence of things that are not*, much more then of things which indeed are, though not in appearance: If it can giue subsistence to things that are not subsistent, much more then appearance, and visibilitie to things that are not visible & apparant: so that faith can see one contrary in another, in the very depth of hell, heauen, in the very extremitie of miserie, happinesse, in the very middest of anger, mercy: and the Woman of *Canaan*, *Mat.* 15. can picke comfort out of the reproachfull name of dogge: and when nothing but war is to be seene in Gods face, yet then can it pierce through all the thicke clouds, and behold the sweet sunshine of Gods fauour & grace in Christ: through the

3 Beleeuing against sense, Rom 4.

Hebr. 11. 1.

the bent browes of the ireful iudge can it see the earning and relenting bowels of the compassionate Father: the eye of true faith can looke vpon God, not onely *smiling*, and inuiting vs to himselfe by a *sweet* and *gratious*, but also *lowring*, and driuing vs away with a darke & cloudy countenance: but then is our *temporaries* faith cleane dashed out of countenance:

Iob 27.10. *will the hypocrite pray alwayes?* saith *Iob*, and so, will he beleeue alway? No, a little winde blowes downe the spiders webbe of his hope: When Gods hands are full of gifts to bestow, then his faith is ready to

8y lay holde on them. He is like to children that come running to their Father when there is an apple in his hand to tolle them, but not when the rod is in his

8y. hand to correct them: or rather like to dogs, which if they see a crust in your hand, come fawning and glauering; but if they see a cudgell, and that you come toward them to strike, eyther they fearefully runne away, or desperately flye in your face. But the true beleeuer goes further, and when there is a naked drawne sword in Gods hands, yet hee dares venter and presse towards God: though the Lord set neuer so sterne a countenance against him, hee will not be outfaced, but in a holy kinde of impudency hee will outlooke him, and say, Lord though thou looke vpon me, as though thou wouldest slay mee, yet still will I looke vnto thee for helpe, *though thou*

Iob 13. *kill mee, yet will I trust in thee*: But in such a case the *temporaries* former *iolly confidence* vanisheth: here is the triall of faith.

Thus the *temporary* deceiues himselfe in the parts of Faith. The *signes* of faith are those *feelings*, those de-

delights & ioyes which are felt in hearing the word, in prayer, in meditation of the promiſes: for as in feeding vpon ſweet and pleaſant meate there is a *naturall*, ſo alſo in faiths feeding vpon the promiſes there is a *ſpirituall* gladnes: and in this ſpirituall food alſo that coniunction of *filling the heart with food & gladneſſe* is true. Therefore *Peter* ioynes both theſe together, *We beleeue and reioyce*: now theſe comforts and ioyes the *temporary* in ſome ſort feeles. *Chriſt* ſaies, they *receaue the word with ioy*. *Paul* ſayes, *they taſte of the good word of God, and of the powers of the life to come*. The Iewes are ſaid to reioyce in the *light* of *Iohns* miniſtery. *Herod* is ſaid to heare *Iohn willingly* or cheerefully: and hence hee concludes faith to himſelfe; but the truth is there is exceeding much deceit in this ioy, and feeling: it is not ſolide, but onely ſuperficiary, only a taſte as the *Apoſtle* termeth it, no eating to any purpoſe, a *ſlipping*, *no ſoaking*, no through digeſting, a *floting aloft* in the riuer of *Chriſts* bloud, no *diuing downe* to the bottome, and as it were *burying* as the Apoſtle ſpeaketh: And this may appeare by 4. *properties* of the ioy of true faith which do not at all agree to the *temporaries* ioy.

2. And the ſignes, his ioy, and feelings, diſcouered by their

Acts 14.
1 Pet. 1.

Mat. 13.
Hebr. 6.
Iohn 4.

Rom. 6.

1. Property is *ſinceritie*, whereby the beleeuer reioyceth in the word, becauſe of the word it ſelfe, and the goodnes, & holines therof, but the delight which the temporary beleeuer taketh in the word, is rather for the nouelty of the doctrine deliuered, or for ſome affection they carry to the Preacher, for ſome common & outward gifts, either of life, or learning, or for his elocution, action, words, phraſes in deliuery, or any ſuch like reſpect: This was S. *Auguſtines* delight which

1. Vnſoundnes

Confeſſ.

which before his conuerſion he tooke in Saint *Ambroſes* ſermons, more for the eloquence of the words then the ſubſtance of the matter: and this alſo was the delight which *Ezechiels* auditours tooke in his preaching. He was vnto them as the pleaſant voice of a Muſition, and they commended him much, but yet *their hearts ran after their couetouſnes*, as did *Herods* after his inceſt, for all hee delighted ſo much in *Iohns* miniſtery. If his ioy in the word had beene ſincere, he would haue reioyced as well in the doctrine of the ſeuenth commandement, as in any other: but this galled him. Thus is it with our temporary, hee can delight in the word, as long as it troubles him not in his beloued ſinnes: but let it once touch him there, he ſpurns preſently, and flings away. Therefore he delighteth not in the word ſincerely becauſe it is the word of God, for then one part thereof would be as welcome to him as another. Now the true beleeuer euen when the word croſſeth his corruption can yet then ſay with *Paul*, *I delight in the Law, concerning the inner man.*

Ezek. 33.

Rom. 7. 22.

2. Sleightneſſe.

2. True ioy is a *full* ioy, as our *Sauiour* ſpeaketh to his Diſciples, *That your ioy may be full.* The true beleeuer ſo reioyceth in things ſpirituall, that hee wholly deſpiſeth the ioy of things temporall, and in them reioyceth *ſlightly* and *ouerly*, *as though he reioyced not.* His ioy is a *ſhouting* ioy, ſuch as is the *ioy of harueſt. Thou haſt giuen me more ioy*, ſaith *Dauid*, *then when their corne and oyle abounded.* But the ioy which our *Temporary* findeth in things ſpirituall is nothing comparable to that in temporall. *Iudas* ioy in the *bagge* was aboue that he tooke in *Chriſt*, and his

Iohn 15.

1 Cor. 7.
Eſay 9.

Pſalme 4. 8.

his Doctrine. *Herod* tooke greater delight and contentment in *Herodias*, then in *Iohn*, and in the prophane damſels dancing, then in the holy Prophets preaching. For among thoſe many powerfull Sermons which he heard him preach, when was he euer ſo affected, as to ſay, *Iohn, aske what thou wilt, and it ſhall be giuen thee, euen to halfe of the kingdome.* If the ſpirituall ioy of the *Temporary* were *full*, what need he then to *fill it vp* with this carnall and ſinfull ioy? *Hee that is full*, ſaith *Salomon*, *loatheth the hony-combe.* So he that is full of this ſweet ſpirituall ioy, loatheth the ſweeteſt and moſt delicious hony-combes of the fleſh, or the world. But the *Temporaries* teethwater after them. He is like thoſe fowle that as they flye aloft, ſo alſo they ſwimme in the waters: which as they were vncleane vnder the law, ſo alſo is he, for that ſeeming to mount vp in ſpirituall ioyes, hee yet withall ſwimmeth, yea, batheth himſelfe in the waters of carnall delights. Hence it is that the ioy of the temporary is but an obſcure and muddy ioy: for carnall ioyes mixed with ſpirituall, are as a *dampe* to put out their light, and as mud to trouble and diſtemper their cleere riuers; whereas the ioy of the true beleeuer, being free from ſuch diſtemperature, is farre more cleere and lightſome. Leuit. 11. 19.

3. True ioy is a *ſtrong* ioy, according to that in *Nehemiah*, *The ioy of the Lord is your ſtrength.* And this *ſtrength* it ſheweth ſpecially in three caſes. 3 Faintnes, and that Neh. 8. 10.

1. In our *paſſiue obedience*, in indur ing afflictions. Saint *Paul* giueth this reaſon, why the faithfull are ſo vnconquerable in their afflictions, ſtill by meanes of their patience poſſeſſing their ſoules, *becauſe* 1 In not ſuffering.

Rom.5. *cauſe the loue of God is ſpred abroad into our harts by the holy ghoſt.* Lo, the power of true & liuely feelings of Gods ſweetneſſe in *Chriſt*: it can make vs hold vp the head in the greateſt deiections: *Except thy Law had beene my delight*, ſaith the Prophet, *I ſhould now haue periſhed in mine afflictions*: being ouercome by the extremitie of my tribulation, I ſhould haue done that which in effect *Sauls* perſecutions bad me doe, namely, renounce the true God, and *goe and ſerue other Gods.* Where then there is a ſound delight in the word, it keepes a man from ſuch kind of periſhing, for as the Apoſtle excellently ſayes, *The peace of God guardeth our hearts in Chriſt Ieſus*, that though our troubles and croſſes would plucke vs from Chriſt, yet where there is true peace, true ioy in the holy Ghoſt, it is ſo ſweet and comfortable, that it holds vs faſt to *Chriſt*, & for all our troubles, makes vs to ſay with *Peter*, *It is good being here*, wee know not where to mend our ſelues: but the *temporary beleeuer* is not alwayes thus kept from periſhing in affliction: for our *Saniour* of one kinde of them ſaith, that *When perſecution for the word commeth, then he is offended, and in the time of tentation departeth away.* Now true ioy, as we ſaw, is as a fountaine of water to refreſh and relieue vs in the greateſt drought, and in the moſt ſcorching heat of perſecution: but the *temporaries* ioy is as a ſtanding poole, which is dried vp in the heat of the ſummer, in perſecution hee ſhrinks, and therefore his ioy is not the ioy of true faith.

Pſal.119 92.

1 Sam.26.19.

Phil.4.7.

Mat.13.21. Luke 8.13.

2 In not obeying. 2. *The ioy of the Lord is our ſtrength* in our *actiue obedience*, which is daily to be performed in the whole

whole courſe of our liues. *When thou haſt inlarged my heart* (ſaith *Dauid*) *I ſhall runne the wayes of thy commandements.* Now it is ſpirituall ioy that inlargeth a Chriſtians heart, euen as griefe contracts it. And when the Chriſtians heart is thus inlarged, hee hath ſuch freſh life and ſpirit put into him, that it makes him runne, euen with the feete of the Hinde, ſwiftly, in the Chriſtian race. It is as oyle, wherewith the body being ſuppled, is the more agile, and nimble for action: as in *Iacob*, after that hee had beene ſoaked in this oyle, & bathed in this bath of heauenly comforts in *Bethel*, as it were a generous and manly horſe refreſhed with a baite in his iourney; the text ſaies, then *he lift vp his feete*, that is, went cheerfully, and with good hart and courage, forward in his trauell. But our *temporary* after his beſt refreſhing with the ſpirituall delicates, riſeth vp with thoſe Iſraelites to play, he is as weake and impotent as before, eyther for reſiſting temptation, or performing any good duty. So farre is he from *lifting vp his feet with* Iakob, *to run the waies of Gods commandements with Dauid.* The trauailer that by the way drinks a good draught of wine, is refreſhed, and thereby inabled for his trauell: if hee onely ſippe of it with his mouth, ſtill hee will remaine faint, and weary, vnable to hold on in trauell. So is it with the temporary beleeuer, that onely ſippes of this ſpirituall wine, hee cannot poſſibly haue *Danids* ſtrength, to *runne the waies of Gods commandements.* Heere then is the diſcouery of the deceit of his hart in this kinde: hee feeleth often many comforts, and is ſometimes in prayer, hearing, receiuing the Sacraments, and ſuch like exer-

Pſal. 119. 32. cleered.

Gen. 30. 1.

exerciſes euen raiſhed againe; but yet for all this, the fruit of a well ordered heart and life follows not. And therefore in truth he cannot haue any ſound comfort in them, as any euidences of iuſtifying faith, for excellently hath *Zachary* coupled theſe two things together, *To giue light to them that ſit in darkenes, and in the ſhadow of death* (which I interpret as well of the light of *ioy* and *comfort* in the *affections*, as of *knowledge* in the *vnderſtanding*) *and to guide our feet into the wayes of peace.* So that if once being refreſhed with the warmth of this light, of this fire, we riſe not vp to walke in the wayes of peace, but ſit ſtill in the chaire of ſloth, holding the hand in the boſome: it is an argument it was no true light, but onely a ſudden and deceitfull flaſhing that ſhone vnto vs.

Luke 1.79. interpreted.

3. In not riſing vp after fals. Pſal. 4.7.8.

3 The ioy of the Lord ſheweth it ſtrength, in *recouering vs after our fals, temptations, deiections.* As we may ſee in *Dauid.* In temptation & diſtreſſe feeling the abſence of the ſpirit, and Gods eſtranging of himſelfe from him, he prayes, *Lord, lift thou vp the light of thy countenance*, ſtriuing to recouer his loſſe. But how, and by what argument? by the experience of the ioy which formerly he had felt in the apprehenſion of Gods fauour; *Thou haſt giuen me more ioy then they haue had, in abundance of corne & oyle.* Loe, the ioy that *Dauid* had felt in Gods fauour in time paſt, ſet his teeth on edge after it againe: a notable property of true ſpiritual ioy; It makes vs cleaue faſt to God, who is the matter of our ioy, euen then when either he is departing from vs, by withdrawing his face from our eye, or wee are departing from him, by withdrawing our neckes from his yoake: we haue

comforts

an example in the *Apoſtaticall* Church of the Iſraelites, conceiuing a purpoſe of returning againe to the Lord, for that it was better with her before, then ſince her reuolt. And ſo the *prodigall ſonne*, when he was pinched with famine, calling to minde the former good fare at his Fathers houſe, reſolueth thereupon to returne home againe. Hence it was that Chriſt going about to recouer the Church of *Epheſus* ſomething fallen, he puts her in minde of her former eſtate, and the happy priuiledges thereof which now ſhe wanted: *Remember from whence thou art fallen, and repent, &c.* That is, conſider what kinde of eſtate thou waſt in, in the time of thy firſt loue, how full of peace, ioy in the holy Ghoſt, liberty of ſpirit, &c. and then, repentance and doing the firſt workes will follow: for he that hath once taſted of the ſweet of his ioy, is ſo affected therewith, that with *Paul* hee would rather dye, then looſe it. And therefore, feeling it to be ſomething ecclipſed by his fals, hee can neuer be at reſt, till, by renuing of his repentance, he be againe repoſſeſſed of it. But now it is farre otherwiſe with the baſe counterfeit ioy of the *temporarie* beleeuer: the true beleeuers ioy ariſeth from a through apprehenſion of Gods mercy by faith, from a through feeling of the warmth of the *Euangelicall wine*, cheering him euen at the very heart, and therfore this ioy obtayned the chiefety and ſoueraignty in his ſoule, for the ioy in outward things was but as a ſhadow, and in them as before was ſaid, hee reioyced, *as though he reioyced not*. Hence then it commeth to paſſe, that ſin hauing prophaned and ſomething obſcured his ioy, notwithſtanding all outward

Hoſ. 2. 7.

Luke 15.
Reuel. 2. 5.

comforts in great abundance preſent themſelues, and their ſeruice, yet they are in his account, but miſerable comforters: no, for all them he droupes, and hangs downe the head, and *hangs vp his harps*, remembring the *comforts of Sion*, and thoſe ſweet *ſongs of the night*, wherewith God was once wont to fill his mouth, he begins to thinke with himſelfe: O in what happy caſe was I, when I walked faithfully and vprightly with my God! O the ſweet ſongs of the night, and heauenly inſpirations of the almighty! O the gracious viſitations of the ſpirit, and teachings of the reines in the night ſeaſon! How was I then fed with the bread of Angels, and feaſted with the daintieſt of thoſe heauenly delicates? Why then do I depriue my ſelfe of all theſe comforts by mine owne negligence? Why returne I not againe to my good God, to enioy his heretofore taſted ſweetneſſe? But now the *temporaries* ioy ariſeth onely from a very ſlight and ſuperficiall apprehenſion of the promiſes, onely from a ſipping of this wine in the mouth and not from any operation therof at the hart: And therfore his ioy, as wee ſhewed, was greater in outward things then in ſpirituall: and hence it comes to paſſe that when for the retaining of theſe temporall comforts he begins to fall, his ſpirituall ioy, by this meanes once interrupted, quite dieth: for it was not of that force, to leaue ſo deepe an impreſſion in his heart as that afterward he ſhould be affected with the remembrance thereof in ſo powerfull a manner, as thereby to be raiſed vp againe, to ſeeke the Lord afreſh by a renued act of faith, and repentance. But the ioy and comfort of the true beleeuer had ſuch a

Pſal. 137.
Pſal. 77. 6.

quick-

quickning and reuiuing vertue in it, that he cannot but remember it, euen in his more grieuous fals, and with the *Prophet*, in the remembrance thereof, ſay, *I will neuer forget thy precepts: for by them thou haſt quickned me.* Pſal. 119. 93.

IV. The ioy of true faith is a more orderly, and leyſurely ioy, it comes not all on the ſudden, but vſually by certaine ſteppes and degrees, in this manner. Firſt the beleeuer ſees his owne ſinfull wretchedneſſe, cleerely repreſented to his eyes in the glaſſe of the Law, and thereupon agaſt with ſo fearefull a ſight, he is in great diſtreſſe, feeling how bitter, and burdenſome his ſins are: for which being throughly pricked and perplexed in conſcience, and knowing there is no remedie but faith in Chriſt, he beginneth to hunger for Chriſts righteouſneſſe, and for faith to apprehend it, yawning in his deſires, euen like the dry and thirſty ground. This faith when at length hee hath got by many ſtrong and loud cryes ſent vp to the throne of Grace, he feeleth his minde calmed, and beginneth to reioyce in the ſaluation of the Lord. An example of ioy thus wrought wee haue in thoſe conuerts of *Peter*, who were firſt pricked, and wounded in ſpirit, crying out to the Apoſtles for ſome reliefe, and then afterward, hearing the promiſes, and receiuing the Sacraments, they were repleniſhed with the ioy of the holy Ghoſt. But the *temporaries* ioy comes not on ſo ſlowly, but it ſprouteth forth, like *Ionas* gourde, ſuddenly in one night. And therefore in the parable it is ſaid, that the ſeed in the ſtony ground incontinently ſprung forth. And in the expoſition of the parable, Chriſt ſaies

4 Vnſeaſonable haſtineſſe.

Acts 2. 37. 38. 46.

εὐθέως. that *immediately* vpon the firſt hearing, without any touch of conſcience, without any through humiliation going before, *they receiue the word with ioy*. But the good ground brings forth, as other of her fruits, ſo this of ioy, *with patience*, as *Luke* hath it: or as the *Greeke* word may beare, in *expectation* or *tariance*, namely, for the fit ſeaſon. It is ſpoken, I take it, in oppoſition to the ſtonie ground, which was ſaid to bring forth preſently vpon the receipt of the ſeed. But the good ground doth rather reſtraine, or keepe in it ſelfe, it doth not ſo ſuddenly put forth it ſelfe, as the ſtonie ground, but retaines the ſeed within, till the iuſt time of bringing forth be come. Wherefore this ouer violent haſtineſſe, that is in our *Temporaries* ioy, and ſo alſo other of his graces, giueth vs iuſt cauſe to ſuſpect them as deceitfull, and to feare in them the truth of the common prouerbe, *Soone ripe, ſoone rotten*. As in trauailers, he that at the firſt is ſo free and frolike, and ſpurres it, and gallops it ſo luſtily, hee ouertakes indeede many in the way, and leaues them behinde, but at length his horſe is tyred, and then he is ouertaken, to his ſhame, of the more ſober and moderate rider, whom erewhile he paſſed by, as an ouerflow companion: ſo in this ſpirituall iourney our *Sauiour* noteth it, that *many of the firſt* that outſtript their fellows, *ſhall be laſt*, when the laſt ſhall be firſt. How far was *Iudas* at firſt, before *Nicodemus*? *Nicodemus* came cloſely, and by ſtealth to Chriſt, and was onely a night profeſſour: *Iudas* followed him openly in the day, in the ſight of all men: when *Nicodemus* was but a *ſlow ſcholler*, ſcarſe capable of the firſt elements of Chriſtianity, as namely,

ἐν ὑπομονῇ. Luc. 8.15. expounded.

of the doctrine of *Regeneration*, *Iudas* was a *forward* and *zealous Preacher*. And yet at laſt, *Nicodemus*, that was *laſt*, became *firſt*, and *Iudas* that was *firſt*, became *laſt*; when *Iudas* did treacherouſly betray *Chriſt* in the night, he did faithfully profeſſe him in the day, and when *Iudas* his great faith was turned into helliſh deſpaire, that hee went and hung himſelfe, then did *Nicodemus* his *little* faith, become ſtrong and bold, that he durſt openly begge, and honourably bury the body of *Ieſus*. He that runnes ouer eagerly at the firſt beginning of his race, quickly runnes himſelfe out of breath, and cannot poſſibly hold out. Vntimely fruits, children that come before their time, are vnſhapen, and vnformed children, and doe not liue. So are theſe temporaries, whoſe graces come out of the wombe, before they haue their iuſt conception, miſhapen, and deformed Chriſtians, and ſuch kind of graces quickly vaniſh: It fareth with them, as with children that are too timely witty and wiſe aboue their age; of whom wee ſay, and experience ſhewes as much, they are not long liued: when we ſee a Chriſtian, at the very firſt daſh breake forth into zeale, aboue the age of his Chriſtianity, it is but an ill ſigne, a preſage of no durable ſoundneſſe. The flattering of the Sunne raies often drawes forth the bloſſomes very early, but afterward come cold nippes, and then all is marred, and it had been better they had not been ſo forward. It is good then for Chriſtians, that would not deceiue themſelues, to take heede of the ſtony grounds ouerforwardnes in their firſt beginnings to be wiſely moderate: when they are but children in

Math. 19. 30. Iohn 3.

1 Cor. 13: Pſal. 131.

Chriſt to ſpeake, and doe as children, and as *Dauid* ſpeaketh in another caſe, not to vndertake, or venter on things too high for them, rather to imitate *Pythagoras* ſchollers, of whom the beſt and moſt towardly were to hold their peace for the two firſt yeares, and not, before thus throughly ripened, to ſhew themſelues. Then may they haue ioy as of other of their gifts, ſo of theſe ioyes and feelings which now we ſpeake of. But the *temporaries* reioycing is not good. Though God giue him ſome taſts and feelings, yet they are not as any earneſt of a greater payment to follow, ſo as they are to the elect, euen the firſt fruits, promiſing an ample harueſt, but onely a *ſay* of pretious wares, which oftentimes is giuen to chapmen that neuer buy, and purchaſe the whole: for this ioy wanteth both *ſincerity*, being defiled: *fulneſſe*, being ſlight and defectiue: *ſtrength* being faint and feeble: *moderation*, being vnſeaſonable, forward and haſty. And therefore, though a kind of ſpirituall ioy, yet for this deceit, deſerueth the ſame checke wherewith *Salomon* rebuketh the carnall, *Thou art mad, what is it that thou doeſt?*

Gel. noct. Att. lib. 1.

Eccleſ. 2.

CHAP.

Chap. VI.

Of the deceit of the temporary beleeuers ſorrowes, and deſires.

THe deceits that are in the temporaries *faith* thus opened, wee come in the next place to ſpeake of his deceits in the matter of repentance. Where it cannot be denied, but that he may go very farre in the probable reſemblance of repentance; inſomuch as hee himſelfe, as well as others, may thinke he hath in truth repented. To examine this more particularly, in the particulars of repentance, and firſt in that which is inward, and then in that which is outward therein. 2. His repentance.

1. For the *inward practiſe of repentance*, there are two ſpeciall things wherein hee deceiues himſelfe, *Sorrow*, *Deſire*. The former reſpecting time paſt: the latter time preſent and to come. 1. Inward, in his

1. For his *ſorrow*, he is wondrous wide: hee feeleth no doubt, oftentimes ſome remorſe, the prickes and ſtings of an accuſing conſcience, as it were the arrowes of the almightie ſticking in his ribbes: and hereupon concludes hee hath his part in godly ſorrow. But exceeding falſely, and deceitfully: For who feele greater gripes, and pangs of vpbraiding, and vexing conſciences then doe the Diuels themſelues, and the moſt deſperate reprobates? ſo that if this reaſon were good, they alſo ſhould haue godly ſorrow. Indeed theſe compunctions of heart, theſe horrors, and terrors in the elect 1 Sorrow. Proued falſe.

elect are a notable *preparatiue* to godly sorrow, and they are as the prickes of the needle, making way for the thred: as wee may see in the example of that troupe of Saint *Peters* conuerts: neuertheleſſe they are to be diſtinguiſhed from *repentance* itſelfe, as being common to the reprobate, with the elect. Therefore as the ſicke patient ſhould deceiue himſelfe in thinking hee had taken a ſufficient purge, becauſe hee hath taken a *preparatiue*; or as hee ſhould deceiue himſelfe, that ſhould thinke hee were entred farre enough into the houſe, that ſtands onely in the *entry*, in the *porch*: ſo doth here our *temporarie* delude his ſoule, miſtaking ſome *preparatory*, and *introductory* workes vnto repentance, for repentance it ſelfe. For notwithſtanding thoſe *penitentiaries* in the *Actes*, were miſerably wracked, and tormented in conſcience, and felt the two edged ſword of the ſpirit piercing through their ſoules, yet when they demanded of *Peter* what they ſhould doe, namely, to be eaſed of their preſent diſtreſſe, receiued this anſwere, *Repent*; belike then they had not repented as yet, for all the ſmart of their rubbing & galling conſciences. Nay, marke how *Peter* preſcribes *repentance* as the onely ſoueraigne remedie to releeue them in that their agonie. Loe then, yet a fouler and groſſer deceit, to take the *diſeaſe* for the *remedie*, to thinke that becauſe they haue the wound cureable onely by the *balme of Gilead*, therefore they haue the balme it ſelfe. So alſo our *Sauiour* calleth ſuch as are in this caſe, men *heauie laden* and wearied with the burthen of ſinnes guilt, and bids them come vnto him. A man therefore may be burthened with the ſenſe of

Acts 2. 37.

Vide Bucerum, in Math 4.

Math. 11. 28.

of ſinne, and yet (as yet) not come to *Chriſt*. Yea, there is as great difference betwixt being thus heauie loaden, and comming to *Chriſt*, as betwixt hauing a burthen on ones backe, and the hauing of it taken off: for therefore doth *Chriſt* call ſuch to come vnto him, that by this meanes they might be eaſed. And yet more plainly doth our Sauiour cleere this, when he ſaith, that he came *to call ſinners* (vnderſtand it of ſinners laden with the burthen of their ſinnes, ſeeing and bewailing their miſerie) *to repentance*. Therefore to feele ones ſelfe a ſinner, and to be touched with the ſenſe of our miſery, is not alwayes repentance. And in the place forealledged *Math.* 11.28. hee bids ſuch as are laden with ſinne, that is, ſuch as feele the ſmart of ſinnes guilt preſſing the conſcience, euen theſe he bids to learne humilitie: which ſhewes that a man may be affected with ſome ſenſe of ſin, and yet not truely humbled in godly ſorrow. But that his deceit, in thinking hee hath godly ſorrow, may the better appeare, let vs briefely examine it by the *properties* of *godly ſorrow*.

Mat. 9. And diſcouered by the marks of godly ſorrow.

Firſt, *Godly ſorrow* reſpects the *ſinne* more than the *puniſhment*, and maketh the repenting ſinner to be of this minde, that he cares not what outward puniſhment hee indures, ſo that he might feele the guilt of his ſinne waſhed out of his conſcience, and behold the louing countenance of *God* in *Chriſt*. The voyce of godly ſorrow is that of *Dauid*, *Take away the treſpaſſe of thy ſeruant*. It is the *treſpaſſe* hee would haue taken away: for as for the *puniſhment*, how hee ſtood affected, let his owne words afterward

Which are 1. To reſpect the ſin moſt.

2 Sam. 24

ward witnes, when he ſpeakes thus to God, *let thine hand be vpon me and my fathers houſe.* But it is onely the puniſhment either felt, or feared, that cauſeth that howling and crying, which ſometimes is in the wicked *temporary*, as in *Eſau*, *Ahab*, *Iudas*, &c. The voice of this baſe ſorrow is that of *Pharaoh*, *take away this plague*, namely, of the outward ſcourge, not, *take away this hard heart*, a greater plague then any, yea, then all the ten plagues. Marke the difference betwixt *Pharaoh* and *Dauid*, the *ſlaues* griefe, which is for the whip, and the *ſonnes*, which is for offending his kinde and louing father. The one is the griefe of *loue*, the other of *feare* and *hatred*.

2. Durableneſſe. Pſal. 51. 3.

Secondly, *Godly ſorrow* is *laſting* and durable, *My ſinne* ſaith *Dauid*, *is euer before me.* Their humiliation is a continuall act, renewed daily; inſomuch that if they ſometime through weakeneſſe omit it, they recompenſe it with an extraordinary meaſure thereof afterward. The *Prophet* elſewhere complaineth, that his *teares* were as his *ordinary food*, which if men omit one day, they eate the more for it the next. But the ſorrow of theſe *temporaries* is *agueiſh*, and comes onely by *fittes* and ſtarts. Yet herein not agueiſh, that agues are conſtant in their fittes, and ſome of them hold long, theſe ſorrowes are very vncertaine and momentanie. They may be ſometimes, as a graue diuine ſpeaketh, *ſermon-ſicke*, but no otherwiſe, then men are *ſea-ſicke*, who are preſently well againe, when they come to ſhoare. Heere then is the deceit of the *temporary*, that thinkes hee hath ſorrowed enough, if that at any time hee feele any *panges* of theſe paſſions, any *qualmes* of griefe, any

Pſal. 42. 3.

ſmall

ſmall workings of ſorrow to diſquiet him but a little. A like, as if one, feeling the fleſh to ſmart, after the playſter newly applyed to the ſoare, ſhould preſently take off the plaiſter, and thinke it had wrought enough; whereas the playſter muſt lye on ſtill, till it haue eate out the corruption wholly. And ſo muſt this corroſiue of godly ſorrow, applyed once to the feſtered ſores of our ſinnes ſtill remaine with vs till they be throughly healed, that is, to our dying day; and then *all teares*, euen the teares of godly ſorrow it ſelfe, *ſhall be wiped away, but not before.*

Reuel. 7. 17.

3 Driuing to God.

Thirdly, godly ſorrow, yea, the very firſt ſeedes, and preparations thereof, thoſe terrours, and horrours that are in the conſciences of the elect, they ſtill driue them to God, and fit them for the hand of God, to bee wrought and framed thereby. As wee may ſee in them whom *Peters* Sermon pricked. Their wound made them ſeeke for phyſicke, and draue them to the Phyſition, to the men and miniſters of God. Now *Iudas* alſo had his terrours of conſcience. So alſo had *Saul* his. But whether did they driue them? The former not to Chriſt, but to the enemies of Chriſt, the high Prieſts, and the Diuell, to whom he went, when he went to the halter. The latter alſo, not to prayer, not to God, not to the men of God, but to muſicke, to the harpe, and at the laſt to the witch of *Endor*, to the Diuell. So they draue *Cain* to the building of Cities, thinking to deceiue thoſe terrours by that imployment of his minde. This alwaies doth the *temporarie*, when God ſhootes this arrowe into the ſide of his conſcience, fly from him, as a dogge from him that ſtriketh

Gen. 4. 17.

ſtriketh him with a cudgell, and ſeekes any where rather for reliefe than at his hands: for ſuch is his deſpaire whereof he is ſwallowed vp, and ſuch is his deſperate malice and hatred againſt God in this caſe, that he cannot ſo much as whiſper the leaſt ſillable to him. It is otherwiſe with the elect of God. Acts 9. *Paul* being fearefully wounded and confounded in his minde, could yet then ſay to that God that did all that vnto him, *Lord what wouldeſt thou haue me to doe?*

4. To renew vs. 2 Cor. 7,10. Fourthly, Godly ſorrow *worketh repentance*, a change and alteration of heart, cauſing vs to hate ſinne, and loue righteouſneſſe. And the reaſon is, for that in godly ſorrow the heart is moulten, and wholly liquefied and diſſolued, and ſo being made ſoft and tender, receiueth the ſtamp and impreſſe of Gods ſpirit. But in theſe our *Temporaries* no ſuch matter. They may otherwhile ſhead a few *whoriſh* Eſay 58.5. teares, and *hang down the head like a bulruſh for a day*, with thoſe *Iewes*: but filthy ſwine that they are, after they haue waſhed themſelues (in the waters, one would haue thought, of repentance) they returne preſently to their wallowing in the mire of their 1 Kings 21.27 former filthineſſe. *Ahab* faſtes, and pinches his carkaſe with ſackcloath, and goes creeping and crouching; but had he euer truely repented for oppreſſing of poore *Naboth*, would he ſo ſoone after haue fallen into the ſame ſinne of oppreſſion, in the vn- 1 Kings 23.26. iuſt impriſonment of the holy Prophet *Micaiah*? Where the circumſtance of the perſon oppreſſed addeth weight to the ſinne. If it had beene true repentance, his *hand* would not ſtill haue remained

bloudy

bloudy, nor his eare *vncircumcised*, to distaste the wholesome Prophecies of faithfull *Micaiah*. *Esau*, euen in the middest of his yelling, falsely accuseth *Iakob* his brother for cosenage, seeketh to haue a blessing seuered from his brothers, and carrieth a vindictiue minde against him, purposing to murther him. Yea, *Fælix*, when stroken with the maiestie of the word in *Pauls* mouth, so that he trembled againe for feare, yet euen then he remained the same couetous *Fælix* that before: at that very instant he trembled, hee coueted, and expected a bribe of *Paul*, when he gaue *Paul* some occasion, to expect repentance of him. Thus also when Gods threatnings in the ministerie of *Moses* wrung *teares* out of the Israelites *eyes*, yet they could not wring *rebellion* out of their *hearts*: for being threatned to die in the wildernesse for their thoughts of returning into *Ægypt*, & therfore commanded not to go the next way to *Canaan*, but to goe backe againe into the desert, that so the denounced sentence might be executed; they seemed much to be moued herewith, and humbled themselues in weeping and confession of their sinnes: but yet for all this, they would by no meanes be perswaded to obey the commandement of not going on strait forward toward *Canaan*. The like is to be thought of *Judas* his griefe: for all that, still he remained the same old *Judas* that before. There was not any true hatred of his sinne wrought in his heart; for then hee would not haue added murther to murther. Nay, if he had liued, he would haue bin ready to haue played some such new pranke. Thus is it with all *temporaries*. Though they shed riuers of

Gen. 27. 34. 36

Acts 24. 5. 27

Num. 14. 39. 40.

Deut. 1. 40. 41.

of teares, though they *water their couches*, and euen *bathe* and *ſoake* themſelues in this ſalt brine, yet for all this they remaine vnſeaſoned and vnmortified. Their *leopards ſpots* ſtill remaine vnwaſhen, their *Blackamores hide* vnchanged. But godly ſorrow is of that nature, that the ſoule, once drenched, and baptized with the teares thereof, receiueth ſuch a *tincture* and *die* of grace, that will neuer after out. There is no diſtillation of hearbes ſo precious for the curing of bodily, as this of godly ſorrowes teares for the healing our ſoules infirmities. The aire is not ſo cleared, when the cloud is diſſolued by raine, as the minde when the clouds of our iniquities are diſſolued by the raine of repenting teares. Theſe waters are the red ſea, wherein the whole armie of our ſinnes is drowned. But for that theſe waters in the *temporary* are but ſhallow, and want their iuſt depth, therefore his ſins are not *choaked*, but rather deliciouſly *bathed* therein. And ſo much for the temporaries ſorrow.

In the elect.

2. Deſires, diſcouered.

His deſires are no leſſe deceitfull. *Deſire* is reckned by *Paul* among the fruits or parts of repentance. And in *temporaries* there ſeeme oft times to be good motions, diſpoſitions, and deſires after good things. They in the Goſpell, hearing the excellent diſcourſe of our *Sauiour*, concerning the heauenly *Manna*, cryed out, as affected therewith, *Lord giue vs euermore of this bread.* And *Agrippa* was ſo farre wrought vpon by *Paul*, that hee ſaid, *Thou almoſt perſwadeſt me to become a Chriſtian.* But theſe deſires of the temporary are not ſound. For

2 Cor. 7. 11.

Iohn 6.

Act. 26. 28.

By their 1. faintneſſe.

1 True deſires are no *faint* deſires, but ſuch as make

make vs faint, they are ſo eager and earneſt; like the deſires of couetous men, who with *Ahab* will be ſicke for their neighbours vineyard, they long for it ſo deſirouſly. And therefore the *Apoſtle* ſaith, *Couet* 1 Cor. 14. 1.
after ſpirituall things; yea like the deſire of *Rahel* after children, which made her ſay, *Giue mee children* Pſal. 43. 1.
or I die. See it in *Dauid*, *Like as the Hart brayeth after the riuers of water, ſo doth my ſoule after thee O God.* And againe, *My ſoule deſireth after thee like the thirſty ground.* But our *Temporaries* deſires are nothing ſo Pſal. 143. 7.
ſtrong: he doth not, as God commaunds, *open his* Pſal. 81. 10.
mouth wide, and cannot ſay with *Dauid*, *My heart breaketh for deſire to thy iudgements*, nor with the Church Pſal. 119. 20.
I am ſicke of loue, nor as *Siſera* in his naturall thirſt, Cant. 2. 5.
I die for thirſt, giue me drinke: for this is the nature of ſtrong and feruent deſires, to be ſo impatient of delay, that they commonly verifie *Salomons* Pro- Pro. 13. 12.
uerbe, *The hope that is deferred is the fainting of the ſoule.* Therefore our Sauiour bleſſeth indeed thoſe Math. 5. 4 6.
that hunger and thirſt for his righteouſneſſe, but yet ſuch as hunger and thirſt *in mourning*, which was that he required before vnto bleſſednesſe: the bleſſed deſires then are onely thoſe which are ſo *affectionate*, that they make the deſirer to mourne, feeling his deſire not to be fulfilled: but now our *Temporary*, though he deſire grace, yet he feeles no harty griefe in the want of grace, this neuer troubles him, it neuer breakes his ſleepe. Therefore his deſires are not right.

2. True deſires of good things are exceeding painefull and laborious, in auoiding all hinderances, 2. Lazineſſe.
and in vſing all good helps, and furtherances. There-

fore our Sauiour compares them to the naturall deſires of *hunger*, and *thirſt*. Now *hunger*, as we ſay, *will breake through a ſtone wall*; it will make a man eate his owne fleſh, rather then to be ſtarued. And *Dauids* thirſt made him venter the liues of his three worthies. In nature the *concupiſcible* faculty is ſeconded with the *iraſcible*, our *deſire* is backed with our *anger*; ſo that being croſſed in our deſires, our anger preſently is vp in armes, and laboureth the remouall of that which croſſeth. So fire beſide its *light*, wherby it deſireth as it were the higheſt place, hath alſo *heate*, to conſume all obſtacles that withſtand his aſcent. But now our *temporaries* deſires are nothing elſe but idle, lazie, and lusking wiſhes, ſuch as the ſluggards, whereof *Salomon* thus ſpeaketh. *The deſire of the ſluggard ſlayeth him: for his hands refuſe to worke.* And againe, *The ſluggard luſteth, but hath nought.* Why? becauſe the Lion in the way terrifieth him, the toyle of working skares him: he would faine haue meate, but he will not worke: and ſo thoſe in the Goſpell would faine haue the heauenly bread, *Lord euermore giue vs of this bread*, but they will not as Chriſt tels them, take the pains to come vnto him by faith for it: for God hath appointed that as in the naturall, ſo alſo in the ſpirituall life, *In the ſweate of thy browes ſhalt thou liue.* But our ſluggiſh Temporary will none of that, he deſires and deſires, but ſtill lies lusking in his bed, gaping and ſtretching himſelfe: like the dore that turnes vpon the hinges, but yet hangs ſtill vpon them, it comes not off for all the turnings; ſo hee for all the turnings of his heart in faint and weake deſires, ſtill hangs faſt vpon the hinges

Math. 5. 4.

Pro. 21. 25. 26.

Pro. 13. 5.

Iohn 6. 34. 35. 36.

hinges of his ſinnes, and cannot poſſibly come out of the power of iniquity: ſeeing many rubbes in the way of his deſires, he hath no ſpirit, or courage to goe about to remoue them, to breake through the hoſt of the ſpirituall Philiſtimes for the getting of the ſpirituall waters: He can wiſh with *Balaam, O that my ſoule might die the death of the righteous*: But he doth not alike deſire the life of the righteous. If he deſire vertue, yet not the meanes that ſhould bring him to it, and thus deſiring vertue, he pines and periſhes in the want of it: *Hell mouth it ſelfe*, as one ſayes, *is full of ſuch* ſlight and ſloathfull wiſhes. Such as were his in the Goſpell, that hearing *Chriſts* heauenly diſcourſe, cried out, affected therewith, *Bleſſed are they that eate bread in the kingdome of God.* But as our Sauiour there ſhewes in his anſwere, they ſuffer euery light occaſion of farmes, Oxen, wiues to detaine them. And ſo as the *Temporaries* deſire is an *idle*, ſo alſo is it a *diſobedient* deſire, that will not ſubmit it ſelfe to Gods commandement in the vſe of the meanes: but the true beleeuers deſire is *laborious* and ſo *dutifull*, ſubiecting it ſelfe to the vſe of the meanes commanded, and as earneſtly deſiring theſe *meanes*, as the *end* it ſelfe; as *Dauid*, when rauiſhed with the meditation of the good mans bleſſednes, preſently conceiued this deſire, not, O that I had this happineſſe, but O that I could vſe the meanes to bring me to this happineſſe, *O that my waies were ſo directed, that I might keepe thy ſtatutes*: and againe, *my heart breaketh for deſire to thy* [*iudgements*]

Num. 23. 10.

Virtutem exoptant, contabeſcuntque relicta, Perſ.

Luc. 14. 15

Pſal. 119. 5.

Pſal. 119. 20.

3. True deſires are *conſtant*, as in *Dauid* in the words laſt mentioned, my heart breaketh for deſire

3. Fickleneſſe.

to thy iudgements *alwaies.* The reaſon is, becauſe true deſires are inſatiable. The good Chriſtian though he haue neuer ſo much grace, yet ſtill feeles his wants, and the more hee hath, the more hee deſires, and when theſe *ſpirituall riches increaſe* (contrary to *Dauids* prohibition in the *temporall*) he *ſets his heart vpon them*: And therefore ſtill his ſoule imitateth the horſeleeches voice, that cry, *giue, giue*: but the deſires of the *temporarie*, though ſometimes for the time they may ſeeme violent, yet at length they vaniſh away as the morning dew; as God himſelfe cenſureth thoſe good affections, which ſeemed to bee in the *Iſraelites*. The motions, and affections, which he hath in good things, are not much vnlike to thoſe which the true beleeuer hath ſometimes in euill. For as hee in temptation ſometimes may bee tickled, and feele ſome pricking in his deſires to the way of wickednes; as once *Dauid*, when he began to entertaine thoſe thoughts, I haue waſhed my hands in innocency in vaine: yet in concluſion he quenches thoſe thoughts, and ſo mockes Sathan, to whom he made faire of comming to him, as *Dauid* did, when for all his beginning to yeeld, yet in the end he came in with that But, or yet: yet, for all that I ſayd erewhile, God is good &c: ſo this our *temporary*, though otherwhile he may haue, as we ſay, a months minde to godlineſſe, and with *Agrippa* be halfe perſwaded to be a Chriſtian, yet the concluſion is, I will not leaue my former courſe, and ſo he mocks God, whom he bore in hand, that he would become his Diſciple.

Pſal. 62. 10.

Pro. 30.

Oſe. 6. 1. 4.

CHAP.

Chap. VII.

Of the deceits of the temporarie in the outward practiſe of repentance.

HAuing thus detected the deceitfulneſſe of the *temporaries* repentance in that which is *inward*, this Chapter ſhall be ſpent in ſhewing the deceit of that which is outward, both that which is in words, and in deeds: for the former, there are two ſpecials, wherein the *temporarie* deceiueth himſelfe; *Confeſsion* and *Prayer*.

2 Outward in Words.

1 For *confeſsion*, it cannot be denyed, but that it is a worthy ſeruice of a repenting ſinner, or elſe God would neuer haue promiſed ſo great a reward to it: *if wee confeſſe our ſinnes, hee is faithfull to forgiue*: *Iob* in the large Catalogue of his good workes, wherwith he cheered himſelfe in that heauie agonie; among the reſt reckoneth the confeſſion of his ſinnes for one, *If I haue hid my ſinne, as did Adam, &c.* And *Dauid* hauing ſaid, *take away the treſpaſſe of thy ſeruant*, to make good that ſpeech, and to proue himſelfe Gods ſeruant, he addeth, *for I haue done fooliſhly*; as ſome godly learned thinke, hereby intimating that if he deſerued not to be called Gods ſeruant, in regard of his *late ſinne*, yet, at leaſt in regard of his latter ſeruice of confeſſion: yea elſewhere when onely a purpoſe of confeſſion conceiued by him, Gods eare was in his heart, before his confeſſion was in his tongue: *I thought, I would confeſſe my ſinne, and thou forgaueſt me*: for as only the man wakened out of his

1 Confeſſion.

1 Iohn 1.9. Iob 31.33. 2 Sam. 24.10. cleered.

Pſal. 32.4. Auguſt.

dreame can tell his dreame, ſo onely the man awakened out of his ſinnes by repentance, can truely confeſſe them. Wherefore howſoeuer *temporaries*, and vnregenerate men may make an outward confeſſion, as *Saul*, *Iudas*, *Pharaoh*, and others did, yet the truth is, there is much guile in their confeſſions.

Vt ſomnium narrare vigilantis: ſic peccata confiteri verè pœnitentis eſt.

Diſcouered becauſe it comes neither from

1 A broken

1 True confeſſion muſt come as we ſee in the Publicane, from a touched and troubled ſoule, from that broken and bleeding heart of *Dauid*, from that melting and relenting heart of *Ioſiah*: This is the *ſacrifice which the Lord will not deſpiſe*. But our *temporary* knowes it not, The paine of the wracke onely wrings the confeſſion from him, not the mercy of that ſweet God, whom he hath offended. And therefore as wee ſee in *Pharaoh*, when he is off of the wracke, hee begins to ſing another note, and to vnſay and call in, in a manner, his confeſſion.

2 Nor a beleeuing.

2 It muſt come alſo from a beleeuing heart, laying hold vpon mercy: As Dan. 9. 9. *Yet compaſſion and forgiueneſſe is with the Lord, albeit we haue rebelled againſt him.* And Ezr. 10. 2. *Wee haue treſpaſſed, &c. yet now there is hope in Iſraell concerning this*, namely, for the forgiuenes of this ſinne. This the temporary in his diſtreſſe cannot doe. *Iudas* could ſay, *I haue ſinned*, but for his life he could not adde thoſe words of *Dauid*, *Take away the ſinne of thy ſeruant.* Nay hee could not ſay that confeſſion, *I haue ſinned*, to *God*, but onely to the high Prieſts: for he was wholly ſwallowed vp of deſpaire. His repentance was a deſperate repentance, not tempered with faith, ſo as is the true repentance. And therefore our Sauiour preaching repentance ſaith, *Repent and beleeue.*

Mark. 1. 15.

3. Con-

3. Confeſſion muſt come from an honeſt heart, purpoſing not to ſinne, that ſo with the confeſſion wee may ioyne alſo the confuſion and ouerthrow of ſinne: *Hee that confeſseth and forſaketh* (that is, hee that in that very act of confeſſing forſaketh) *his ſinne, ſhall finde mercy.* This was the confeſſion of that good *Shecaniah*, Ezr.10.2.3. *We haue treſpaſſed, &c. Now therefore let vs make a couenant with the Lord, to put away all the wiues:* But how farre are the temporaries from this, who when by confeſſion they haue ſeemed to diſgorge their ſtomackes, haue filthily with the dog eaten vp their owne vomit againe? And ſo farre are they from this purpoſe of not ſinning, that they are fully ſet vpon ſinne, in confeſſing; as in thoſe *Iſraelites*, that ſaid, *we haue ſinned, we will goe vp*: which was as much as if they ſhould haue ſaid, *we haue ſinned, we will ſin*: for God in the former verſe had forbidden them to goe vp: yea, many of them preſume to ſinne, becauſe of confeſſion; thinking by it to be eaſed, as the drunkard by his vomiting: And though ſome of them in their good moodes, and in ſome of their fits, may ſeeme, when they humble themſelues in confeſſion, verily to purpoſe amendment, yet theſe are no ſound, no ſetled, no ſincere and honeſt purpoſes, but ſudden flaſhings, conceiued by their deceitfull hearts, rather to auoid the iudgements either felt, or feared, then truely to pleaſe God; and thus becauſe the heart is not rent together with the garments, therefore neither is the ſin rent, but rather ſown faſter together by that rending of the garment, and becauſe with that penitent *Publicane*, they ioyne not the *inward vniting* of the *hart*, with

3 Nor an honeſt heart.

Prou.28.13.

Deut.1.41.

verſe 40.

Tundens pectus et non corrigens vitia, illa conſolidat. Aug.

with the *outward knocking* of the *breſt*, therefore this knocking doth not *batter* in peeces, but rather *conſolidate* and more firmely compact ſinne together.

2 Prayer diſcouered, becauſe

2. Point, which the mouth performes, is prayer: neither can it be denied, but that the temporary may pray, and that as one would thinke, very zealouſly, as no doubt but *Iudas* did together with his fellowes, all of them deſiring Chriſt to inſtruct them how to pray; neither onely may hee doe this with others, but alſo ſolitarily, and apart by himſelfe, as it is ſaid, the *Phariſee* went vp to the temple to pray, as well as the *Publicane*, both of them to their priuate prayers, the temple then in regard of ceremoniall holineſſe, being the place, as well of priuate, as of publike prayer; it may ſeeme then our *temporarie* is well: for it is onely the ſanctifying ſpirit which teacheth to pray, who therefore is ſtyled the *ſpirit of prayer*, and the children of God are vſually in Scripture deſcribed by this, that they *call vpon the name of the Lord*. But alas his praiers are not true praiers, they are turned into ſinne. For,

Luc. 11. 1.

Luc. 18. 10.

Rom. 8. 26.

1. Not in more grieuous trials. Iob 27. 10.

Firſt, though hee may pray to our thinking (and his owne to ſometime) very feruently, yet as *Iob* ſayes, *will hee pray alway*? no, in more grieuous trials his heart and hope failes him, his mouth is ſtopt, he is ſtrooke ſpeechleſſe, with the gueſt in the parable, and hath not ſo much as one word to bleſſe himſelfe withall, who yet lauiſhed moſt luxuriouſly in abundance of words in the time of peace.

2 Not ſeeking Gods face.

2. In praier he ſeekes himſelfe, and not Gods glory, they care not ſo much for Gods fauour, as for their owne profit. Whereas the propertie of true

prayer

prayer is that ſet downe by *Salomon*, *If my people, whereon my name is called, ſhall humble themſelues, and pray, and ſeeke my face.* In praier, *Gods face* and fauour is to be ſought aboue all other things: and therefore our *Sauiour* teacheth vs both to begin our prayers with deſire of his glory, *Hallowed be thy name*, and to end them with giuing glory to him; *Thine is the kingdome, &c.* But the *temporary* is not thus holily caried in his prayers, with the reſpect of Gods glory, with *Moſes* & *Paul*, preferring it to his own ſaluation, but with *ſelfe-reſpects*, and thoſe very baſe; as may eaſily appeare by theſe two things: 1. his praiers are more zealous and feruent with others, then alone by himſelfe: whereas the vehemency of a true Chriſtian is then greateſt, when he is ſhut vp in his cloſet, and hath God onely to be witneſſe of it. This ſhewes, that pride and vaine-glory ſway him, not any true zeale to Gods glory: 2. after praier he hath no care to returne thanks: as in the nine leapers, which cried, as loud as the tenth, *Ieſus haue mercy*, but returned not with him to giue thankes for their health; which ſhewed, they ſought themſelues only in their praier, and nothing eſteemed the loue of *Chriſt*. Thirdly, he makes praier the end of praier, hee praies to pray; hee reſts in his prayer, and doth not in good ſadnes vſe his prayer as a meane to preuaile againſt his ſinnes: he praies idly, and lazily, and doth not together with his lippes in praying, moue his hands, in indeuouring for that he praies; according as *Salomon* directeth, coupling together praier to God and our owne indeuour, *If thou call for knowledge, and cry for vnderſtanding, if thou ſeeke her as ſiluer, and ſearch for*

2 Chron. 7. 14

Exod. 32. 32. Rom 9. 3.

Ille dolet verè qui ſine teſte dolet.

Luc. 17. 13. 15.

3. Not directed againſt his ſinnes.

Pro. 2. 3 4.

for her as for treaſure. Lo, together with right crying and calling in prayer, there muſt be ſeeking, and ſearching in the vſe of the meanes: elſe we do but mocke God, and our ſelues much more, if wee pleaſe our ſelues in ſuch praiers. And that which *Salomon* ſpeaketh of other idle talke, will be true of the vaine prattle of ſuch ſlothfull praiers, *In all labour there is abundance: but the talke of the lippes onely bringeth want.* Pro. 14.23. Wee ſhall ſtill remaine poore, and beggerly in ſpirituall things, vnleſſe our hands beſtirre them, and labour together with our mouthes, vnleſſe we riſe vp from our praiers with a ſetled purpoſe to buckle our ſelues to our buſineſſe. As *Dauid* after that hee had prayed the Lord, that his wayes might be directed to keepe Gods ſtatutes, and had inforced this prayer by certaine arguments, he thus ended it, *I will keepe thy ſtatutes*: whereas the *temporary* beleeuer feeles no ſuch fruit of praier, but rather ſayes ſecretly, I will lie in me ſinnes ſtill, againſt which I haue praied: I will breake thy ſtatutes, which I prayed I might keepe. Much like to S. *Auſtin*, that before his conuerſion prayed to God for chaſtitie and continency, but yet was afraid, as hee writes of himſelfe, leaſt God ſhould heare his praier too ſoone, deſirous rather to haue his luſt ſatiſfied, then extinguiſhed. Such kinde of mindes haue the vnregenerate in their praiers, ſtill they loue their ſinnes, and would not for all their talke, leaue them by their good wils. And therefore doe they ſo neere reſemble him in the fable, that when his cart ſtucke in the mire, called vpon his God for helpe, but yet lay ſtill, and would not ſtir the leaſt of his fingers to helpe himſelfe; yea, and thoſe

Pſal. 119.5.6.7

verſ. 8.

Confeſſ. l. 8. In exordio adoleſcentiæ petieram a te caſtitatem, et continentiam et dixeram, da mihi continentiam, ſed noli modo. Timebam enim ne me cito exaudires, et ſanares a morbo concupiſcentiæ, quem explori malebam, quam extingui.

thoſe alſo that in their ſacrifices for health did rioteouſly banquet againſt health: for while they pray againſt, they play and ſport themſelues in their ſinnes.

Now for that which is *reall* in the outward practiſe of repentance, namely the reformation of life, the *temporarie* alſo may ſeeme to attaine heerevnto: for in the *Goſpell* the *vncleane ſpirit* is ſaid to be *caſt out* of him, which is to bee vnderſtood in regard of outward reformation of his life, in that hee leaueth his former ſcandalous courſes of drunkenneſſe, vncleanneſſe, ſwearing, lying, open contempt of holy things &c. and conformeth himſelfe to ſome more ſober and ciuill cariage. But yet this reformation is deceitfull, or elſe the vncleane ſpirit could not ſo eaſily re-enter *with ſeuen worſe ſpirit than himſelfe* into the party thus reformed, ſo that *his latter end ſhould become worſe than his beginning*. Now the deceit here is this, that our *Temporarie* taketh his outward abſtinence from ſinne for true reformation; which vnleſſe it proceed from the inward forſaking is naught worth. There muſt be *abhorring* of ſinne, as well as *abſtaining*: *loathing* as wel as *leauing* in true reformation. A theefe when hee is manacled, cannot ſteale, he abſtaynes outwardly: and yet happily hath a theeuiſh minde ſtill. And a chained Lyon though hee abſtaine from deuouring, yet hee hath his lyoniſh nature ſtill; he hath not left that. Many leaue their ſinnes in like manner being reſtrained by feare, ſhame, and ſuch like reſpects. Their hearts ſtill delight, and tickle themſelues in the thoughts of thoſe ſinnes. But true reformation of ſinne muſt pro-

2 In deeds, reformation of life.

Math. 12.

Proued deceitfull.

proceede from the hatred of ſinne, and from the loue of Gods law forbidding ſinne, as *Dauids* did. Pſal.119.101. *I haue refrained*, ſaith he, *from euery euil way*; but why did he ſo? vpon what ground? to what end? *that I might keepe thy word.* It was that loue of the law which hee had ſo pathetically a little before profeſſed, *Oh! how loue I thy law*? this was it that made him to refraine from ſinne, his affection toward the word; and this was that hee propounded to himſelfe in abſtaining from ſinne, in diſpleaſing his owne corruption to pleaſe the law, to obay the law. *The Wolfe*, ſaith *Auſten*, *comes* to the ſheepe-fold, „with a purpoſe to kill and eate. But the ſheep- „heards they watch, the dogges they barke, hee can „doe nothing, he takes away nothing, hee kills no- „thing. Yet as he comes, ſo he goes away, a wolfe. „What, becauſe hee worried, and tooke away no „ſheepe, therefore he was a wolfe onely in his com- „ming, and a ſheepe in his returning? No, the „wolfe comes furious, returnes fearefull, and yet „a wolfe as well in his feare, as in his furie. And ſo are many as wicked in their fearefull abſtaining from ſinne, as in their bold and furious committing of ſinne. Some alſo are diſabled by age, and yet it doth them good to remember their former wickedneſſe, and to incourage others to the ſame. If bare leauing of the outward act were enough, then theſe alſo were reformed. Others alſo ſurceaſe from ſome ſinne, becauſe a contrary vice hath got the rule and poſſeſſion of them, as when the prodigall man becomes couetous. Is heere any true reformation of prodigality? Others againe are interrupted

De verbis Apoſt. ſerm. 21. Lupus venit ad ouile ouium, quærit inuadere iugulare, deuorare. Vigilant paſtores, latrant canes, nihil poterit, non auferet, non occidit: ſed tamen lupus venit, lupus redit. Numquid quia ouem non tulit, ideo lupus venit, & ouis redit? lupus venit fremens, lupus redit tremens, lupus eſt tamen, & fremens, & tremens.

ted in the practiſe of one ſinne, by reaſon ſome other ſinne diuerts them another way, as thoſe meſſengers did *Saul* from purſuing *Dauid*. As thus a man is couetous, but yet ambition and vaine-glory, being ſtronger, make him leaue his baſe, couetous niggardize. A man is giuen to incontinency; but his pride, and feare of diſhonour, carrying a greater ſway with him, bridle his luſt. A man is wickedly angrie with his brother, but yet couetouſnes hath a greater hand ouer him, then anger; therefore there is a gift in ſecret giuen him, hee is pacified. Heere *couetouſneſſe* controles and checkes, and reformes *anger?* will you call this a reformation? no this is nothing, when one *tyrant* ouercomes another, but when the *lawfull King* ouercomes him: not when one *corruption* preuaileth againſt another, but when *grace* preuaileth againſt it; when though there were no other reſtraint, yet ones owne ſanctified heart would reſtraine, and cauſe one to ſay with *Ioſeph*, *How can I doe this, and ſinne againſt God?* otherwiſe, to deſiſt the outward act, can yeeld but poore comfort to aſſure vs that wee haue repented. *Dauid* had left the ſinnes of murther and adultery for all that ſpace of time that was betwixt the murther of *Vriah* and *Nathans* comming to him, which was a yeare almoſt, hee did not ſtill adde one murther to another, or one adulterie to another, he did not all that while fall to it a freſh: but yet, for all that, he repented not till *Nathan* came, and arouſed him. Excellently *Salomon*, *By the feare of the Lord men depart from euill*, ſhewing, that whereſoeuer the true feare of God is wanting, there is no true departing from euill

Gen. 39. 9.

euill, though the outward act of euill be forborne. Therefore when the godly are deſcribed by abſtaining from euill, withall the true ground of their abſtaining is ſet downe: As *Eccleſ.* 9. 2. when the wicked man is ſet out to be a ſwearer, the godly man by way of oppoſition is ſaid, not ſimply not to ſweare, but to *feare an oath*, to ſhew that wicked men may refraine ſwearing, but not out of any feare of Gods commandement. That is proper onely to the godly: So *Prou.* 15.27. the godly are ſet out not ſimply by their not receiuing gifts, but by hating of gifts; to ſhew that therefore they receiue not with the hand, becauſe they hate them with their heart.

CHAP. VIII.

Of the deceitfulneſſe of the Temporaries obedience.

WE haue examined the two former grounds, whereupon the *Temporary* buildeth his opinion of himſelfe, to be the childe of, and diſcouered the deceitfulneſſe of them both, namely his *faith*, and *repentance*: It remaineth now that wee ſhould doe the like to his third ground, namely his *obedience*, and ſo dimiſſe him.

3. His obedience.

Obedience is twofold; *Actiue* in doing that which God commandeth: *Paſſiue*, in ſuffering that which God inflicteth. And the temporary may ſeeme to haue both theſe.

1. Actiue, diſcouered.

1. For Actiue, the *Temporary* beleeuer may goe farre

ſatre. There is no outward good worke, which a true beleeuer can doe, but the Temporary may doe it alſo, and that in outward appearance with as great ſpirit and zeale as the true beleeuer: as in *Iehu*, who did not onely execute Gods iudgements vpon *Ahab*, and his houſe, and deſtroyed *Baall*, and his Prieſts, but did this (as others and himſelfe thought) with great zeale, and in the heate of godly indignation; ſo that, to the outward eye, little difference betweene the ſpirit of *Iehu*, in his reformation, and of *Ioſiah* in his. So *Herod* reuerenced *Iohn*, and did *many things* in obedience to his doctrine. So likewiſe did *Saul* reuerence *Samuel*, ſhew great humility in hiding himſelfe, when to be King, and after he was King, great zeale and courage in reuenging the cauſe of thoſe *Iabeſh* againſt *Nahaſh*, in fighting the battels of the Lord againſt the Philiſtims, and in deſtroying of witches, great mercy alſo and moderation in ſparing, and forgiuing thoſe wicked people, that deſpiſed him, &c. yet, for all this, his end was fearefull, God *tooke away his mercy* from him. And therefore the obedience that ſeemes to be in this kinde of men is deceitfull: elſe God would not, as he threatneth by the Prophet, *blot* it out, who according to *Nehemies* prayer wipes not out any of the good ſeruices of his children.

Mark. 6. 20.
1 Sam. 13. 10.
1 Sam. 10 22.
1 Sam. 11. 6. 7.
1 Sam. 13. & 14
1 Sam. 10. 17. & 11. 13.
2 Sam. 7. 15.
Ezek. 18. 24.
Nehem. 13. 14.

That this deceitfulneſſe may the better appeare, let vs examine our *Temporaries* obedience by the notes of true obedience; which are ſpecially three, *ſincerity*, *vniuerſality*, and a *ſetled conſtancy*.

By the notes of true obedience.

1. Sincerity, when all *baſe*, and *by-reſpects* laid aſide,

1. Sincerity.

ſide; onely the conſcience of Gods commandement, and the deſire of his glory that ſwaies with vs. ***Bleſſed are they that keepe his teſtimonies*** (ſaith the Prophet) but becauſe there may be much guile in keeping, he addes, ***and ſeeke him with their whole heart.*** The true keeping of the Teſtimonies is when we ſeeke God, and not our ſelues, in keeping; when, as *Ieremy* ſayes, we be ***circumciſed to the Lord***, that is, in reſpect of Gods commandement, and not the Magiſtrates, as it is with too too many. Hence that phraſe (which is ſo frequent with the Prophet) of ***ſeeking Gods commandements***, ***I am thine, ſaue mee: for I ſeeke thy precepts:*** Which implieth thus much, that all that wee are to ſeek in our obedience, and the precepts themſelus, the thing ſpecially we are to ayme at is obedience it ſelfe to the precepts: But Gods precepts may ſay to the *Temporaries*, yee ſeeke not vs but your ſelues. As *Chriſt* ſaid to ſome of them, ***ye ſeeke me becauſe of the loaues.*** Some *Pro.* 1.28. are ſaid to ſeeke God, and yet of the ſame men it is ſaid in the next verſe, that they hated the knowledge of God: how can they be ſaid to ſeeke that which they hate? but that they ſought not God ſincerely, but onely for their owne eaſe ſake, to be deliuered out of their trouble, and ſo indeed they ſought not God but themſelues. For all their obedience is eyther ***ſlauiſh*** or ***mercenary***; ſometimes it is the obedience of the ***bondſlaue***, ſometimes of the ***hireling***, alwaies baſe, corrupted with ſome wrie and wrong conſideration or other. Sometimes the ***feare of man*** workes it, as in *Eſaus* marrying no longer with the *Cananites*; but with the poſterity of *Iſmael*; *Moſes* noteth the ground

Pſal. 119.2. cleered.

Ierem. 4. 4. expounded.

Pſal. 119.94. explained.

Aug. *in* Pſal. 118. *In libro ſapientiæ loquitur ipſa ſapientia, Quærent me mali, & non inuenient, quia oderunt ſapientiam. Quod quid eſt aliud, quam oderunt me? Quomodo igitur dicuntur quærere quod oderunt, niſi quia non hoc, ſed aliud ibi quærunt?*

Gen 28.8.9.

ground of it to haue beene the conſideration of his Fathers diſtaſte of his *Canaanitiſh* wiues. Sometimes againe the *feare of Gods iudgements*, as of the racke of an accuſing conſcience, of the torments of hell fire, &c. this holdeth vs to it. But heere that which the *Apoſtle* ſpeaketh concerning Magiſtrates Lawes that wee ought to be ſubiect, not onely for *wrath*, namely of the Magiſtrate, and the puniſhment which that wrath may inflict, but for *conſcience ſake*, is true much more in Gods lawes, that we ought to performe obedience not ſo much for wrath, no not for Gods owne wrath, and the puniſhment it will inflict; but though there were no hell, yea though there were no heauen, of very conſcience, becauſe the Lord God hath commaunded vs. Otherwhile againe the *Temporary* obeyeth vpon *hope of ſome good*, that hereby may accrue vnto him, as profit, praiſe, and ſuch like. And heere that deprauation of *Sathan* hath his truth; *Doth Iob ſerue God for nought?* doth *Saul* loue God for nought? no it is for a Kingdome. Doth *Iehu* roote out *Ahabs* race for nought? no it is confirme himſelfe in the Kingdome. Doth he deſtroy *Baall* for nought? no it is for glory in the world, that hee may *crake* and call vp good *Ionadab* to applaud him and his zeale. *Come and ſee what zeale I haue for the Lord.* Thou deceiueſt thy ſelfe *Iehu*, it is for *thy ſelfe*. Therefore God ſaies afterward by the Prophet, *I will viſit the bloud of Izreell vpon the houſe of Iehu*. Though it were ſhed by Gods owne appoyntment, yet becauſe *Iehu* obeyed not Gods commandement, ſo much as his owne ambition and pride in the ſhedding there-

Gen.28.8.9.

Rom.13.5.

Iob.1.9.

Hoſ.1.4.

of; therefore God will not puniſh it as diſobedience, not reward it as obedience. So likewiſe, though God commaunded the burnt offerings, the new
Eſay 1.12. Moues, &c. yet he asketh the *Iewes*, *who required theſe things*? becauſe it was not the conſcience of Gods commandement that moued them to performe theſe ſeruices. And againe *haue yee faſted to*
Ezech.7.5. *mee*, to *mee*, ſaith the Lord, becauſe it was not any true regard of Gods word that cauſed them to faſt. Obedience in the word is compared to fruit, and the doing of good workes is called the bringing forth of fruit. Now fruit comes of ſeede. Seede muſt firſt be receiued of the ground, before it can yeeld vs any corne. This ſeede is the word, the commandement of God. Firſt, wee muſt receiue this ſeede before we can bring forth any fruit: firſt we muſt heare the word, and by faith apply vnto, and vrge vpon our ſelues the commandement, and then obey: Obedience without reſpect of Gods word is but *wilde Oats*, it growes of it ſelfe, there was no ſeed ſowne to bring forth this fruit, and therefore it is not good. And ſuch is the obedience of the *Temporary*; he heares not the word though it ſpeake to him; neither doth he doe that he does as to the word; the word indeede requires of him that he does, but he does it not as hearing himſelfe requeſted by the word, but rather by his owne corruption. If God had asked *Iehu* concerning his deſtroying of *Ahabs* poſteritie, *Baals* Prieſts and worſhip, who required this at thy hands, he might truely haue anſwered, vaine-glory, ambition, pride, policy. And here is the firſt detection of the *Temporaries* obedience.

2 Note

2. Note of true obedience is *vniuerſality*. And this neceſſarily ſpringeth from the former: for if obedience be *ſincere*; that is, if it be performed onely becauſe of Gods commandement, it muſt needs be *vniuerſall*, to one commandement, as well as to another: for there is the ſame diuine authority binding the conſcience in one as in another. And therefore truly is it ſaid, *whatſoeuer is done for Gods cauſe is done equally*, becauſe the ſame God that commaunds one precept, commaunds alſo the other. Hence is that of *Iames*, *he that breaketh one commandement is guilty of all*; for the law is wholly *copulatiue*. So that, as where many friends are linked together in a ſure bond of friendſhip, if you offend one of them, you offend all, all the reſt will intereſt themſelues in their friends quarrell; ſo is it with the commandements; they are ſo knit and chained together, that, when one is violated, all the reſt are ready as it were to take it's part, & to enter into Gods Court their action of treſpaſſe againſt vs. Hence it was, that when ſome of the Iſraelites had broken the fourth commaundement in going out to ſeeke Manna on the Sabbath, God chalenged them for breaking of all his commandements, *How long refuſe ye to keepe my commandements?* And *Ezekiel* reckoning vp many abhominations, faſteneth the imputation of all of them on him that had actually offended in one onely. It is a remarkeable place, and therefore I will ſet downe the words at large. *If he beget a ſonne that is a thiefe, or a ſhedder of bloud, if he doe* [*any one of theſe things*] *though he doth not all theſe things, but either hath eaten vp the mountaines, or defiled his neighbours wife,*

2. Vniuerſality.

Quicquid propter Deum fit æqualiter fit. Author operis imperfecti in Math. hom. 45.

Exod. 16. 28.

Ezech. 18. 10. 11. 12. 13.

or oppreſſed the poore,& c. ſhall he liue? He ſhall not liue. Seeing he hath done [*all theſe abhominations*] he ſhall die the death. Here he ſaith all: and yet before, he ſaid *one* onely, becauſe *breake one and breake all, keepe one* truely and heartily, *and keepe all.* Whence it is that ſome one good action hath bleſſednesſe aſcribed to it, as the *making of peace*, Math. 5. becauſe of this *concatenation* of the commandements, and the vertues therein commaunded, that a man cannot keepe one, but hee muſt keepe the reſt, he cannot haue one grace, but he muſt alſo haue another. For there is a double both keeping and breaking of the commandements; *habituall* and *actuall*: *Habituall* in the *preparation, purpoſe, deſire* and *diſpoſition* of the heart: *Actuall* in the *outward deed.* Now howſoeuer he that breakes one, breakes not all *actually*; yet breaking that one *habitually*, hee breakes them all habitually, his heart ſtands alike affected to breake any of the reſt, and whenſoeuer occaſion ſhall ſerue, he will breake them. And howſoeuer he that keepes one, keepes not all *actually*, nay he that keepes moſt breakes all *actually*; yet hee that keepes one commandement *habitually*, that is, in the *purpoſe* and *inclination* of his heart, he keepes them all in the ſame manner, his heart ſtands honeſtly diſpoſed to the keeping of the reſt; he may ſay with *Dauid, My heart is prepared.* So that it may be truely ſaid, *The wicked doe breake euen thoſe commandements they keepe*; that is, they breake in regard of the fitneſſe and preparation of their hearts, thoſe they keepe ſometimes outwardly: And ſo in the ſame ſort, *The godly doe keepe thoſe commandements, which* actually *they breake.*

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The beſt of Gods children are often ouertaken with diuers ſinnes, and with ſome one more than with another, and ſo faile more in the breach of ſome commandement than of another: yet ſtill they keepe that commandement in regard of the *bent* and affection of their hearts, they *conſent* with *Paul to the law*, euen in that commandement they moſt breake, *that it is holy and good.* Now when wee ſay true obedience is *catholique* and *vniuerſall*, the keeping of all the commandements, it is to bee vnderſtood of this *habituall* obedience, when with *Dauid* we *looke towards*, or *haue reſpect* to them all. Loe then the deceit of the *Temporaries* obedience. Though they doe many things as *Herod* and *Iudas*; yet they liue in the *habituall* breach of ſome one commandement at leaſt. As *Herod* in the *habituall* breach of the ſeauenth commandement, in his *inceſt*: *Iudas* in the *habituall* breach of the eighth, in his *couetouſnes.* Their hearts were ſet on thoſe ſins, and they drunke them in as the fiſh doth water. They hated thoſe good commaundements of the Lord, that forbade thoſe ſinnes, and could haue wiſhed with all their hearts there had beene no ſuch commaundements: which ſhewed that euen in thoſe commaundements they kept, as *Herod* in hearing *Iohn*, *Iudas Chriſt*, their obedience was rotten and vnſound, and without all regard of Gods commandement: for the ſame God that bade *Herod* reuerence *Iohns* miniſterie in the ſecond commandement, bade him alſo *poſſeſſe his veſſell in holines and honour*, in the ſeuenth. And if conſcience had made him loue the ſecond commandement, ſurely it would not let him haue

Rom. 7. 16.

Pſal. 119. 6.

hated the ſeauenth commandement. So *Iudas*, if he had truely hated other ſinnes, becauſe they were ſinnes, he could not then haue loued, and ſo liued in couetouſneſſe. And if Gods feare had made *Iehu* put downe *Baals* worſhip, hee would not then haue ſtill retained *Ieroboams calues*, the ſame God forbidding both. Let the *temporarie* then marke himſelfe well, and he ſhall finde that in ſome point or other he hath a *diſpenſatorie* conſcience with Gods word. And as rogues vnder hedges without the Magiſtrates, ſo hee can make licenſes to himſelfe without Gods warrant, to continue in this or that ſinne. Whereby his prophane contempt of God is manifeſtly bewrayed, and his obedience in other things conuinced to be no obedience to God, but to man, or to himſelfe, or to that reſpect, whatſoeuer it is, that drew it forth.

3 Conſtancy. 3 Note of true obedience is *ſetled conſtancy*, when, as the Scripture ſpeaketh, we *walke* in the commandements of the Lord, and *exerciſe* our ſelues therein; 2 Pet. 2. 14. as the wicked are ſaid to be *exerciſed in couetouſneſſe* in that they conſtantly follow it as the artificer doth his trade. But indeede the *temporary* doth not walke in theſe waies, as doth the honeſt trauailour in the broad high-way, but onely like the theeſe comes frisking and croſſing ouer them. His *obedience* is like the true Chriſtians *diſobedience*, which is not ſetled and rooted, but onely for a fit. The good Chriſtian quickly remembers himſelfe, and returnes to his courſe of godlineſſe, when through diſtemper, he hath begun to ſtray: and ſo the *temporarie* Chriſtian as quickly returnes to his intermit-

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ted wickedneſſe, when ſometimes hee chaunces to *ſtumble* vpon deuotion. His obedience is a *moodie* and *paſſionate* obedience; ſoone forgot. It is like to *Sauls* affection to *Dauid*; when the euill ſpirit comes vpon him, then that religion which before he ſeemed to make ſo much of, ſhall bee runne through with the ſpeare of groſſe and wilfull obedience. He doth not, neither can he *cleaue to the Lord with full purpoſe of heart*, as the true beleeuer. Acts 11.23.

And ſo much for his *actiue* obedience: Now for *paſſiue* in ſuffering, wee would thinke it ſtrange, if the *temporary* beleeuer might go ſo farre as to ſuffer for the truth. But it is a plaine caſe he may. Did not *Peter* ſpeake in the name of all his fellowes, and ſo of *Iudas* when he ſaid, *Maſter we haue forſaken all and followed thee?* Did not *Iudas* leaue his calling in the world, whatſoeuer it was, and did he not neglect all other meanes and poſſibilities of his liuely-hoode, and cleaue onely to *Chriſt* for three yeares ſpace, being partaker with him in his ſufferings? ſo did *Demas* and *Alexander* with *Paul*; and yet both afterward became fearefull *Apoſtataes*, inſomuch as *Alexander* (of being perſecuted) turned a perſecutor, and that of him, who before had turned of a perſecuting Iew, a perſecuted Chriſtian; for S. *Paul* writeth of him, that by *putting away a good conſcience he had ſhipwracked the faith*, that he had *done him much euil*, that he *withſtood his preaching* ſore, that he *blaſphemed the truth*; and yet we ſhall finde in the *Acts*, that in *Pauls* cauſe hee was very neere vnto *martyrdome*: when hee was violently dragged forth and caſt as a prey to the teeth of thoſe raging *Epheſians*. *Nicholas*

2 Paſſiue, ſhewed to be in them.

Math. 19.27.

1 Tim. 1.19.20

2 Tim 4.14.15

Acts 19. 33. *Nam qui martyrio propinquus &c.* Caluin. Acts 6. 5.

the *deacon* ioined himſelf to the perſecuted Church, and yet afterward became a ring-leader & the head of a horrible wickedneſſe: for of him were thoſe *Nicolaitans*, St *Iohn* ſpeaketh of, ſo called. The like we may ſee in *Ananias* and *Saphira*, that were content to ſell their whole eſtate, and to giue halfe of it to the Church, & yet but hypocrites: yea, *Auſten* thinketh, as we ſhewed before, that hypocrites may ſuffer *martyrdome*. If it be obiected, that *Chriſt* laies theſe *temporaries are offended and go back when perſecution commeth becauſe of the word*, and therefore that they cannot goe thus farre as we ſay; I anſwere, that is to be vnderſtood of one kinde of the *temporaries*, namely, thoſe that are noted out by the *ſtonie* ground; and not of the ſecond ſort of *Temporaries*, which are repreſented to vs by the *thornie* ground; for the verie *riſe* our *Sauiour* vſeth in that *parable* muſt needs implie that as the *ſtonie* ground went beyond the *high-way*; ſo the *thornie* goes beyond the *ſtonie*; which cannot be otherwiſe then in this, that the thornie grounds fruit can well endure the heat of the ſunne, and is not periſhed that way, as was the ſtonie grounds, but onely by her owne thornes. Of this ſort of *Temporaries* was *Iudas*, *Alexander* and the reſt aboue-named, in whom the good ſeede was ouerthrowen, not by the *parching ſunne* of perſecution, which in ſome meaſure they indured, but by the *choaking thornes* of couetouſneſſe, ambition, and ſuch like corrupt affections. The temporarie beleeuer then may proceede thus farre to ſuffer: but yet as *Paul* telleth the *Galathians*, *in vaine*, becauſe he ſuffereth not ſincerely, and with a good minde: for he

Reuel. 2. 15.

Gal. 3. 4.

he that ſuffereth aright, muſt ſuffer in denyall of himſelfe, and his owne carnall affections, according to our *Sauiours* direction giuen to all ſuch, whom hee calleth to be his Diſciples. *If any man*, ſaith he, *will be my Diſciple, he muſt denie himſelfe, and take vp the croſſe.* It is not enough ſimply to take vp the croſſe, but firſt he muſt denie himſelfe, and ſo take vp the croſſe. But the temporarie ſeekes himſelfe in taking vp the croſſe. They are his owne proude, ambitious, vain-glorious, couetous affections that make him ſtoope to take vp the croſſe. The fruit of the *thornie* ground is able indeede to beare the heate of the Sunne, and is not conſumed therewith, as the *ſtonie* grounds: but whats the reaſon? becauſe the thornes couering it doe fenſe off the Sunne. And whats the reaſon our *thornie Temporarie* is ſo ready ſometimes to run himſelfe into the bryers of perſecution, but that the thorne of ſome wicked luſt or other is a *ſpurre* in his ſide. Marke the beſt of the *temporaries* in their ſufferings, and you ſhall ſee, that for all the thornes of perſecution, wherewith the aduerſaries pricke them, they ſtill continue pricking their owne ſoules with the thornes of couetouſneſſe, pride, and vaine-glorie. Theſe thornes pricke them forward to the ſuffering of the other thornes; as in *Iudas*, hee looked one day for a good day, hee hoped to haue no meane place in *Chriſts* temporall kingdome, and withall in preſent he felt the ſweete of carrying the bagge. He carried the *croſſe* on his *back*, that hee might carry the *bagge* in his *hands*. The delight and comfort he tooke in licking his fingers after the receipt of the almes, made him

Math. 16. 24.

But yet deceitfull.

him willingly indure the little pain of his back. The bag in the hand was a ſtaffe and prop to vphold his backe from ſinking vnder the burthen of the Croſſe. The ſweetneſſe, not of *Gods loue ſhead into his heart*, but of *mans loue ſhead into his hands*, was that which allayed the ſowrenes of the croſſe. So with others, the coole winde not of *Gods*, but of *mens* praiſes is that which refreſheth them in the skorching of this Sunne, and maketh them with ſome comfort *beare the heate of the day. Though I giue my body to be burned* ſaith *Paul*, and *haue not loue, I am nothing*. Inſinuating that men may burne their bodies, as hee burnt *Dianaes* Temple, of ſelfe-loue, of loue, of glorie and fame in the world, and not of any true loue to God, or his Church. Let vs not then pleaſe our ſelues ouer-much, if wee haue ſuffered ſomething for the truth, becauſe, euen in ſuffering, the heart is deceitfull; but ſearch wee our owne hearts, and ſee whether, as the *aduerſarie* perſecutes the *new man* in vs, ſo *wee* thence take occaſion to perſecute the *ould man* in our ſelues: whether we turne the ſword, thruſt at vs to kill the life of grace, to the opening of our impoſtumes: whether, as it were by one nayle driuing out another, wee vſe the *thornes* of *perſecution*, as meanes and medicines againſt the *thornes* of *couetouſneſſe*, and worldlineſſe. It is an ill ſigne, when we can beare the *worlds yoke* in *perſecution*, and yet at the ſame time, not endure *Gods yoke* in *mortification*. Againe, examine wee the ground and end of our ſuffering, whether wee can truely ſay with *Paul* and the *Pſalmiſt*, *The loue of Chriſt conſtraineth: for thy ſake wee are killed*, and *ſuffer all thinges*

1 Cor. 13.

2 Cor. 5. 14.
Pſal. 44. 22.
2 Tim. 2. 10.

for

for the elects ſake: for as we haue ſhewed, couetouſneſſe, pride, and vaine-glorie ſetteth many on this worke. And, which is not all out ſo bad, happily others may be forced by the feare of Gods iudgements, threatned againſt them, that deny the truth. But then, as God ſaid once to the Iewes in the matter of *faſting*, *haue ye faſted to me*, ſo heere alſo may he ſay to vs in the matter of *ſuffering*, *haue yee ſuffered for me*? And when we ſhall begin to tell *Chriſt* of ſuch kinde of ſufferings, and to ſay with *Peter*, *Wee haue left all and followed thee*, hee may *twit* vs with the ſame anſwere wherewithall hee then pinched *Iudas*, whom *Peter* included in the generality of his ſpeach, *Whoſoeuer ſhall forſake houſes, lands, &c.* for my names ſake, *ſhall receiue an hundreth fold*. But *Iudas*, and ſo all other *temporary* beleeuers, whatſoeuer they haue ſuffered for *Chriſt*, it hath not beene *for his ſake*, but for their owne. Therefore their ſufferings haue beene deceitfull: and as they would haue deceiued *Chriſt* by them, ſo aſſuredly *Chriſt* ſhall deceiue them, in diſappointing them of their hoped for reward.

Math. 19.27. 28.

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CHAP.

Chap. IX.

Of the deceit of the heart in iudging our ſelues better then we are.

3 Deceit that our good is better then it is.

And of the ſecond *deceit* of the heart, in iudging of our perſons, ſo much : The third followeth. And that is, when wee iudge our ſelues to better then indeed we are; when our *little* is thought a *great deale*, our *mite* of grace, a *talent*, our *moat*, a *beame*, our *molehill* a *mountaine*, our *ſmoking flaxe* the *ſtrong* and *blazing flame* of ſome mighty bonfire, our ſmall beginnings, the height of perfection. Of this deceit the Apoſtle ſpeaketh, when taxing the pride of the *Corinthians*, whereby they thought themſelues wiſer then indeede they were, he thus writeth, *Let no man deceiue himſelfe: if any man among you ſeeme to be wiſe, let him become a foole, &c.* Shewing that herein is the *ſelf-deceit*, when we are better conceited of our ſelues, then there is cauſe. Herein our deceitfull hearts are like to thoſe kinde of glaſſes, which repreſent things many degrees greater then in deed they are. Thus the *Corinthian* teachers looking vpon themſelues in this falſe glaſſe, magnified themſelues aboue S. *Paul* himſelfe, whence was that modeſt reprehenſion of the Apoſtle, *Wee dare not compare our ſelues with them*, and againe, *ye are full, ye raigne, &c.* This was the deceit of him that ſaid, *all theſe haue I kept from my youth*, and ſtill it is to bee found in too too many: not onely ſuch as the old *Perfectiſts*, and now the *Papiſts* : but euen in the beſt of vs all, who through

1 Cor. 3. 18.

2 Cor. 10. 12.
1 Cor. 4. 8.

Math. 19. 20.

through ſelfe-loue, are no leſſe affected to our owne graces, then parents to their owne children, whom they vſe to account the faireſt of all others: hence ariſe thoſe high thoughts, and ſtrong conceits of our owne excellency, and ſufficiency euen for the weightieſt matters. *Iames* and *Iohn*, no doubt, had receiued ſome meaſure of Grace and ſpirituall ſtrength: but yet their owne deceitfull hearts made them to *ouerprize* it, and boldly to tell *Chriſt* asking them, *Are ye able to drinke of my cup, to be baptized with my Baptiſme?* yes; *we are able.* Alaſſe poore men, that could ſcarce endure to ſee Chriſt himſelfe drinke that cup, and therefore fled away when the cup was but comming towards him, how ſhould you be able then to drinke it of your ſelues? Thus *Peters* heart deceiued him in like manner, when being but a *nouice*, a *freſh water ſouldier*, hee thought himſelfe able to encounter thoſe enemies that might iuſtly haue danted the old trained, and beſt exerciſed and experienced ſouldiers. Chriſt knowing the meaſure of his ſtrength better then himſelfe, told him, *Whether I goe now thou canſt not follow mee, hereafter thou ſhalt*: But *Peters* deceitfull heart, thinking it ſelfe too much diſabled, anſwered, *Why cannot I follow thee now?* So true is that, euen in ſpirituall riches, which *Salomon* ſpeaketh of the earthly, *There is poore which maketh himſelfe rich.* Therefore excellently *Dauid*, not ignorant of this deceit, after hee had proteſted concerning the ſoundneſſe and zeale of his hatred of Gods wicked enemies, *Doe I not hate them that hate thee? yes, I hate them with a perfect hatred*, addeth (as ſomething miſtruſting his owne heart,) *Trye mee*

Math. 20. 22.

Pro. 13. 7.

Pſa. 139. 22. 23

O God, proue me, namely whether I deceiue not my ſelfe in thinking I haue more zeale, then indeede I haue: of the two deceits it is the better, and ſafer, to vndervalue our ſelues; and with him that ſaid, *I am not a man, I haue not the vnderſtanding of a man in me*, to thinke our ſelues rather worſe, then any whit better then in truth we be.

Bro. 30. 2.

CHAP. X.

The vſe of the firſt head of the hearts deceitfulneſſe, or an earneſt exhortation to trie our ſelues whether we haue ouertaken the Temporary.

HItherto of the deceitfulneſſe of the heart in iudging of our perſons: It remayneth to ſpeake of the deceitfulneſſe in iudging of our *actions*: but firſt wee muſt conſider what vſe wee are to make of the former.

2 Cor. 13. 5. The ſpeciall vſe is that of the Apoſtle, *Trie your ſelues, examine your ſelues, whether ye are in the faith or no*: our hearts would make vs beleeue wee were thus and thus: But the Scripture hath diſcouered our hearts vnto vs for noble impoſtors and deceiuers. Now who is there, that would eaſily beleeue a knowne deceiuer? Nay, as it fareth with ſuch that often deceiue by ſpeaking falſely, that they cannot be credited of vs when they ſpeake truely: the like ſuſpition and iealouſie ſhould we haue theſe falſe hearts in, euen they when they giue in right iudgement. *I know nothing by my ſelfe* ſaith *Paul*, mine

1 Cor. 4. 4.

mine owne heart doth not condemne mee, and yet I dare not be ouer-bould in bearing out my ſelfe vpon this iudgement, this ſentence of mine owne heart will not iuſtifie mee. Much deceit may be hidden therein: God, that is farre greater then our hearts, ſees that in them which they ſee not themſelues: good reaſon haſt thou then my brother, to miſtruſt the iudgement of thine owne heart, concerning thy ſelfe, and thoſe ſo peremptory ſentences, which it cauſeth thy mouth to vtter, that if there were but one man to be ſaued, thou art the man. Oh how many ſleepers there are, that dreame this dreame of a ſtrong aſſurance of their ſaluation, that both liue and die in this dreame, and ſo goe downe merrily to hell? where their paines ſhall be greater, by how much their expectation of them through the deceitfulneſſe of their hearts, was the leſſe. Is it not paine enough to be in hell, but thou muſt needs increaſe the paine by this wicked, and wilfull *ſelfe-deceiuing?* Haue wee then our eares in our heads, and marke we well the voyce of theſe our hearts, when they ſuggeſt ſecretly vnto vs, Thou art in good caſe, the childe of God, the beloued of God. Conſider we whether our owne hearts may not flatter vs, whether the diuell may not delude vs. Reſt we not in our owne hearts voice, neyther accept we the deceitfull applauſe thereof; but as once *Ioſhuah*, ſeeing the Angell, examined him, *Art thou on our ſide, or on our aduerſaries*, ſo doe we, hearing theſe words, trye them whence they are: for *the eare* ſaith *Elihu*, *trieth words*: as the outward words of other mens mouthes, ſo the inward words of our owne hearts. Say then

Ioſh. 5. 13.

Iob. 34. 3.

then to theſe words, to this ſecret cry, whence art thou, commeſt thou from Gods Spirit, or from *Sathan*? As wee muſt *try the ſpirits*, in the outward words deliuered by men, ſo alſo in the ſecret thoughts of our heart, ſpecially theſe concerning our owne eſtate to Godward, whether they bee the voyce of Gods ſpirit, or of the euill ſpirit of errour and illuſion. It was vile for thoſe claweing flatterers to ſay vnto a man, *The voyce of God*: much more for vs to ſay ſo to the diuell himſelfe. And what do we elſe, when we apprehend and applaud his mocking illuſions, and lying ſuggeſtions, as the *Oracle of God*, and goe away with them, as if God from heauen, had told vs we were his. Try we then theſe ſounds, before we truſt them, and carefully examine the grounds which thy heart can ſhow to make good her ſo confident aſſurance. Heere eſpecially remember thoſe fearefull deceits of the *Temporary*; how like a true beleeuer he is, and yet none; how neere he comes to heauen doore, and yet enters not, how far he trauels in the way of Canaan, euen with thoſe *Iſraelites*, to *Kadeſhbarnea* within eleuen dayes iourney of the land, and yet neuer ſees it, neuer enioyes it, but is as farre off, as if he had ſitten ſtill in Aegipt, and neuer ſtirred foot out of doore. Conſider ſeriouſly with thy ſelfe how farre *Pharaoh*, *Saul*, *Iehu*, *Iudas*, *Ahab* and others haue gone in humiliation, ſorrow, deſire, zeale, reformation, and yet for all this haue gone to their owne place. Deale now vnpartially with thy ſelfe, and tell mee whether thou doeſt not come ſhort of many of theſe, who neuer yet hadſt the heart, vpon the threatning of the word, to relent and

1 Iohn 4.1.

Acts 12.22.

and humble thy ſelfe with *Ahab*, to confeſſe thy ſins and deſire the praiers of Gods children, with *Pharaoh*, to be affected with ioy in hearing the word, and practiſe many things with *Herod*, to be zealous againſt ſinne with *Iehu*, to loſe ſome part of thy goods with *Ananias*, to forſake the world, and all thy hopes there, and to follow poore *Chriſt* with *Iudas*, *Demas*, and others, much leſſe to venter thy life with *Alexander* the copper-ſmith, in cleauing to the truth? may ſuch as theſe be wicked reprobates, and yet wilt thou pleaſe thy ſelfe in a falſe conceit of thine owne happines, who commeſt farre further behinde them then they doe behind true Chriſtians? For vnto one of this ranke, our *Sauiour* ſaith, *Thou art not farre from the kingdome of heauen*; but vnto thee it cannot be ſaid that thou art not far from *Iehu*, *Iudas*, *Saul*, *Nicolas*, *Alexander* and other ſuch like *temporaries*: for they, ſome of them ſpecially, had many notable graces, ſo that *Nicolas* was choſen Deacon by the Church, for that reuerend reſpect they had of his gifts, *Iudas* was an Apoſtle, and could both pray and preach with great zeale; generally the common ſort of them may be inwardly affected in prayer, conference, hearing the word, feele many good motions, taſte of the powers of the life to come, feele ſome reliſh in the promiſes, tremble at the threatnings, reforme all outward corruptions of life, as we haue already ſhewed. And thou that makeſt thy ſelfe ſo ſure of heauen art happily a deſpiſer of the word and prayer, a ſenſeleſſe blocke, that neuer feeleſt the leaſt glimpſe of any ſpirituall motion, a muddy worldling, that canſt not raiſe vp thy ſpirit out of the mucke of the earth,

into the heauens, to conceiue any one pure or refined thought. Why then haſt thou not the wit thus to thinke with thy ſelfe? What? thoſe that are Saints and Angels in regard of mee, are they yet deceiued in iudging themſelues to be in ſtate of ſaluation? how groſſe then is my errour, in being thus conceited of my ſelfe? If ſome that haue iournied in the wilderneſſe to *Kadeſhbarnea*, ſhall yet neuer *enter into Gods reſt*, ſhall thoſe that neuer left Aegipt? Is the ſtony ground *reprobate ground?* and can the *high way* ground be good?

As long then as thou art caſt behinde the *temporary*, thou art miſerably deceiued, if thou thinkeſt well of thy ſelfe. So alſo art thou, though thou haſt attained vnto him, vnleſſe withall thou outſtrip him, attayning to that which no *Temporary*, as long as a Temporary, eyther is or can be. O thou wilt ſay whats that? *Anſ.* I haue already ſhewed it in the detection of the particular deceits of the Temporary, yet thus much may be added. The chiefe difference our Sauiour in the Parable maketh betwixt the beſt of the other grounds, and the good, is this; that thoſe onely ſignified by the good ground, had *good* and *honeſt* hearts: for the *ſtony* and *thorny* hearers brought forth fruit, but they wanted this ſame *good* and *honeſt* heart, and in ſteed thereof, had eyther a ſtony, or thorny: ſee then what it is wherein the true Chriſtian excelleth the *Temporary*, namely, *the good and the honeſt heart*. The *honeſty* of the heart is to be referred to the intents it hath in the doing of particular actions: ſo that is an honeſt heart which aymes at the right in that ſhe doth: the goodneſſe of the

Wherein the true Chriſtian goes beyond the vnſound. Luk. 8. 15.

the heart is to be referred to the inward renewed good qualities. So that a good heart is a heart which by regeneration is changed; cleanſed and purged of the former naughtineſſe, and ſo indued with another kinde of nature, and diſpoſition, whereby it hateth all ſinne, and loueth, ſauoureth, and affecteth things ſpirituall. Here then is that we muſt narrowly examine our ſelues by, if we will not be deceiued by our owne hearts, in iudging our ſelues to be Gods children, when we are not. *If any man* ſaith *Paul*, *be in Chriſt, he muſt become a new creature.* Hee muſt haue that ſame *cleane heart* of the *Prophet created* in him, and that ſame *right ſpirit renewed* in him. Hee muſt be renewed in the very ſpirit of his minde, in the moſt inward and ſubtile parts of the ſoule, as it were the *quinteſſence* of it. And this happily may alſo be the meaning of the *Apoſtle*, praying for the *Theſſalonians*, that they might be *ſanctified throughout in their ſoules, bodies and ſpirits*: by *ſpirit* vnderſtanding the ſame thing that in the other place to the *Romanes*, the beſt and choyſeſt of both the parts, both ſoule and body. Here is the maine defect of the temporary. Though he may ſeeme to be renewed in his minde, yet not in the *ſpirit of his minde*: to be ſanctified in ſoule and body, yet not in the *ſpirit* and *quinteſſence* of both. He reſerues that for ſome ſin or other, which is cloſely harboured, & nouriſhed there. Like as the thornes haue as it were the beſt ſpirits of the ground, and doe drinke vp the very *creame* and *flower* therof, ſo that the fruit comes to nothing, being robbed of it nouriſhment by the thorns. Not but that there may be and are many ſecret corruptions in the truely

2 Cor. 5. 17.

Pſal. 51. 10. Eph. 4. 23.

1 Theſſ. 5. 23. opened.

truely regenerate: for euen the good ground may haue thornes: but yet theſe corruptions incroach not vpon the ſpirit of the ſoule; thats reſerued for the grace and ſpirit of God; theſe thornes get not the *fat* of the ſoyle; the good corne feedes on that, the thornes doe not grow vp together with, and ſo aſcend and climbe vp aboue, and ouertop the good fruit; nay the good man plaies the *good husband*, and is euer and anon cutting vp thoſe thornes, thereafter as he feeles them. Therefore it is ſaid excellently of the good ground, that it bringeth forth fruit *encreaſing* and *aſcending*; which ſeemes to be ſpoken in oppoſition to the *thorny* ground, of which it was ſaid, that the thornes grew vp and aſcended, namely, aboue the corne. But in the good ground, though there may be thornes, yet the corne aſcends aboue the thornes, grace is ſuperiour to corruption, and keepes it vnder.

Luc. 8. 7. καὶ συμφυεῖσαι αἱ ἄκανθαι.

Mark. 4 8. ἀναβαίνοντα, καὶ αὐξανόμενα.

Let vs not then deceiue our ſelues with the temporary for that we haue ſome feelings, ſome motions, ſome good affections of ioy, feare, ſorrow, or ſuch like, if there be but any one thorne, either of couetouſneſſe, as in *Iudas*, *Demas*, *Simon Magus*, or of vaineglory and ambition, as in *Iehu*, *Agrippa*, or of any other naughty affection, it is enough to choake all grace, and ſtarue all goodneſſe; ſo that, as our Sauiour ſpeaketh, wee muſt needs *become vnfruitfull*. The Diuell can be content to let vs pray, preach, heare, and doe all theſe things with ſome feeling and affection, and hereupon to iudge our ſelues to be true Chriſtians, as long as his intereſt in our hearts continues, as long as he may haue ſure hold of vs, by any

any one raigning ſinne. For right well doth he know, whatſoeuer good we conceiue of our ſelues, wee doe but deceiue our ſelues, we are ſtill as it is ſaid of *Simon Magus, in the gall of bitterneſſe, and in the bond of iniquity.* Acts 8. It ſtands vs in hand therefore throughly to gage theſe deepe hearts, euen to the bottome, and to crye with *Dauid, trye mee O Lord; prooue mee, whether there be any way of wickednes in me.* Pſal. 139 23. If there be a thorne in thy foote, thou canſt goe but haltingly, if any inordinate luſt or deſire bee ingrafted into thy affections, though with *Agrippa* thou maiſt be much moued with the preaching of the word, yet with him thou art but an halfe and an halting Chriſtian. Doth the loue of worldly honour, pompe, praiſe and profit preuaile in thee, then know (thou ſpirituall adulterer, or adultereſſe) that *the loue of the world is enmity with God,* Iames 4. 4. and that *in whom the loue of this world is, in him dwelleth not the loue of the Father.* 1 Iohn 2. Neuer then bleſſe thy ſoule in any of thy good deſires, or affections. *How canſt thou beleeue when thou ſeekeſt glory of man, and not of God?* Iohn 5. ſaith our *Sauiour:* neuer tell me that thou burneſt in holy feelings, as long as thou burneſt no otherwiſe, then the buſh which burned, but conſumed not; as long as the inward corruption of thy heart remaines vnwaſted, for all theſe *burnings,* thou mayeſt *burne* in hell for euer. Exod. 2. Reſt not then in thy deceiueable feelings and flaſhings of ioy. Though theſe thy feelings, deſires, and motions be good, and come not alwaies from *Sathanic ill* illuſion, but otherwhile from the ſpirit of God, as the Scripture plainely teacheth; yet they are not ſufficient. It is well indeede that thou art come further Heb. 6. 4.

then the common ſort of the world, who know not what theſe feelings meane, that being the ſtonie, or thornie ground, thou art neerer to the nature of the good ground, then the high way ground: but what? becauſe thou art come thus far in the way, wilt thou goe no further? doeſt thou therefore thinke thy ſelfe well enough? no: as our Sauior ſaid to that yong man, ſo ſay I to thee. *One thing is yet wanting*: this ſame good and mortified heart. There lies in thee ſome leauen of hypocriſie, that muſt needs be purged out, ſome roote of bitterneſſe, that muſt needs be weeded vp, ſome thornes of couetouſneſſe, pride, vaine-glory, that muſt needs be cut downe. Loe, my brother, thou art come out of *Ægypt*, thou haſt gone a great way in the wilderneſſe; thou art not now farre from *Canaan*, thou art come euen to the very next borders: two or three ſtrides more would ſet thee in the land it ſelfe. Wilt thou now fooliſhly mocke thy ſelfe, to thinke thy ſelfe in *Canaan*; becauſe thou art on Mount *Nebo*, within ſight of it, and ſo goe no further? Wilt thou thus looſe all thy other labour and trauaile? haſt thou done ſo many things, *ſuffered ſo many things in vaine*? haſt thou therefore prayed, preached, heard, read, conferred, faſted, and ſuffered the taunts of the wicked all this while for no other end but to goe to hell together with them? Oh take a little paines more; thou haſt many goodly graces, and they make thee to ſhine as a goodly and beautifull temple of the holy Ghoſt. Onely one thing is wanting; there is ſome errour in the foundation; I doubt me, it is ſandy, thou muſt needs digge a little deeper: get a little more humilitie of ſpirit, and

Mark. 10. 21.

Gal. 3. 4.

and truth and purity of heart, or elſe when a ſtorme comes, all thy other labour about the building will be loſt. I am the more earneſt in this exhortation, becauſe of thoſe fearefull ſhipwrackes, which many ſhips richly layden with many pretious iewels of grace, haue ſuffered, in all ages, vpon this rocke of an euill and vnrenewed heart. O then take heed of it, as the very bane and poyſon of all grace, and ſo the onely cauſe of thoſe many deceits of the temporary beleeuer. Enter therefore into thoſe darke cloſets of thy heart, take the *light of the word*, in the one hand, and the *ſword of the ſpirit*, in the other: and whatſoeuer *Agagite* or *Amalekite* that light ſhal diſcouer, kill, ſpare none with *Saul*, make hauocke of all, an vniuerſal deſtruction: ſaue but one, and thou deſtroyeſt thy ſelfe. Whatſoeuer bee the outward flouriſhing ſhow of thy graces, if ſome ſinne lie couered vnder them at the core, it will poyſon and rot them. Oh how much better to haue grace lye in the heart, couered vnder many corruptions, as it doeth often in the regenerate! for, when corruption lyes at the heart, couered vnder many outward graces, then it eates vp and deuoures the nouriſhment which grace ſhould receiue from the heart, and ſo our graces become *leane ſtaruelings*, and in time the thornes that at firſt lay hid, ſprout forth, and ouer-grow the corne, and ſo vnhappily daſh thoſe hopefull beginnings, which ſeemed to promiſe a very large and ample harueſt. Contrarily, though a man haue many corruptions, and yet truth of grace lye ſecretly in the heart, it will, by little and little eate out all thoſe corruptions. We ſee then what it is wee muſt

ſpecially labour for, if wee would be freed from that deceit of heart, wherewith the *Temporarie* is beguiled, with whom the Diuell playeth, as the Cat doth with the Mouſe. Hee lets them in ſome ſort goe out of his hands, in that he giueth them leaue to do many things, and doth not hinder them in their ioy, and alacrity of ſpirit, or feruency of zeale, in which regard he is ſaid to be caſt out in the Goſpell; but yet as the cat will haue the mouſe ſtill within her reach, that if ſhe offer to run away, ſhee may preſently apprehend her: euen ſo doth the Diuell here: he is ſure to haue thee within the reach of his paw, as long as thy heart within is polluted with the loue of any one ſinne: ſee then if thou canſt deceiue this roaring Lyon, thus ſporting with thee (as ſometime we ſee the poore Mouſe doth the Cat) wholly eſcaping from him, by thruſting out that one ſinne, that ſtill poſſeſſeth and defileth thy heart, and in ſteed thereof intertaining the word and ſpirit of God. Till thou doſt this, thou art but in a damnable caſe, whatſoeuer thy flattering heart tels thee, thou muſt with *Dauid* refraine from *euery* euill way, before thou can bee the true childe of God, a true keeper of his word. *Ihaue refrained my feete* (that is, my affections) *from euery euill way*, that is, from the loue and delight thereof, *that I might keepe thy word*. And *Iames* tells thee, that onely that one ſinne of an vngouerned tongue is ſufficient to diſcouer the falſeneſſe of thy religion, what euer be thy profeſſion.

Pſal. 119. 101.

Iames 1.

CHAP.

Chap. XI.

Of the deceit of the heart in giuing directions for our actions.

HAuing thus ſpoken of the firſt part of the deceitfulneſſe of mans heart in iudging, namely, in iudging of *perſons*, now wee come to the ſecond in iudging of *actions*. And this is two-fold, in *fore-iudging*, in *after-iudging*. The iudgement of *aduiſe*, and *direction* for the doing: and the iudgement of *cenſure*, and ſometimes *correction* after the doing of the actions.

The ſecond deceit in iudging of actions.

The deceits of the former kinde are almoſt infinite. The booke would ſwell too much, and I ſhould but weary my ſelfe and the Reader, largely to proſecute them all. Onely I will poynt at ſome of the chiefeſt heads: Theſe deceits therefore for *direction* are either in regard of the *rules* for the gouernment of our actions, or of the *actions* themſelues.

1 In direction.

For the *rules*, our deceitfull hearts preſcribe ſpecially three deceitfull rules, to ſquare our actions by: Firſt, the light of *naturall wiſedome*; which being ſo much degenerated from that at the firſt creation, & of a cleare ſhining lampe, become a ſtinking ſnuffe, who ſeeth not that this light is plaine darkeneſſe it ſelf? *The wiſdome of the fleſh, is enmity to God.* Secondly, the *cuſtome of the times* and examples of the multitude. As though the way of manners were like the way to great Market-townes, to be knowne by the multitude of foote-ſteps, trampling and beating vp-

1 For the rules.

1 Light of nature.

Rom. 8. 7.

2 Cuſtome.

on

on it? or as though men ſhould be ſo ſilly as ſheepe, to follow whether ſoeuer their companions leade them? for ſurely how many things are there done which would argue the doers, either *ſheepiſhly ſimple*, or *ragingly furious*, if they did them alone, or with few companions; whereas now the multitude of their companions in madnes, the onely proofe they haue to prooue themſelues in their right mindes. Thirdly, our owne *intention* and meaning that if it be good, then ſo is the action alſo, which the Scripture refuteth by the example of *Vzzah*. Theſe are crooked rules and blinde guides, which blinded and deceiued hearts chuſe to themſelues. But here that of *Salomon* is true. *There is a way that ſeemeth good in a mans owne eyes, but the iſſues thereof are the wayes of death.*

Nemo dubitaret furere ſi cum pauciribus fureret; nunc ſanitatis patrocinio eſt inſanientium turba. Sen.

3 Our owne intention.

2 Sam. 6.7.

Prou. 16.25.

The deceit of the heart in iudging of the actions themſelues is either againſt the whole law *in generall*, or *in ſpeciall*, againſt either table. All which to name were endleſſe. We will onely cull out ſome of the principall.

2 For the actions themſelues

First, againſt the whole law I obſerue three more ſpeciall deceits.

1 Againſt the whole Law.

1 Thoughts free.

1 That *thoughts are free*, that wee ſhall not be accountable to God for them. *Paul* himſelfe, though a learned *Phariſee*, yet was thus deceiued in iudging of thoughts, not conſented to, which are forbidden in the tenth commandement. *I had not knowne* (ſaith he of himſelfe in his *Phariſaiſme*) *that luſt had beene ſinne, vnleſſe the law had ſaid, Thou ſhalt not luſt.* But the groſſeneſſe of this deceit may eaſily appeare: for what reaſon is there, that the *actour* of

Rom. 7.7.

treaſon

treaſon ſhould be puniſhed, and the *firſt plotter* and *contriuer* ſhould ſcape? Now the firſt beginning, and hatching of any ſinne, is firſt in the thoughts of the heart. And if Kings will haue their ſeruants in their accounts, anſwere euen for pence, why may not God call vs to a reckoning, euen for our ſmalleſt debts? And if men puniſh words and deeds, becauſe they ſee and know them, why then ſhould not God puniſh our thoughts, which hee knowes farre better then any man can doe our outward actions? Wee muſt therefore make conſcience of the idle rouings of our braines, our very thoughts and imaginations muſt ſtoupe, and doe homage to God, who hath required of vs to be loued *with all our thoughts*, and biddeth vs *tremble* euen at the very firſt riſing of euill thoughts and motions in our hearts, *and ſinne not*. But alas, many doe inuert the ſentence, and in this kinde very boldly *ſinne, and tremble not*. Luc. 10. 27. Pſal. 4. 4.

2. That *words are but winde*: yea, but they are ſuch a winde as ſhall blow thee violently into hell, and ſhall be the bellowes to kindle, yea, the fuell to feede the flames of that vnquenchable fire. *For by thy words thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned*, and for euery idle word muſt thou giue account to God at laſt day, vnleſſe *Chriſt* haue giuen account for it before. What a dotage is this, to thinke that our tongue, *our glory*, may be made our ſhame, our greateſt ornament, our foulеſt deformitie, our beſt, and yet withall one of our leaſt members, a *world of wickedneſſe*. 2. Words winde. Mat. 12. 36. 37.

3. That, *The outward workes of the Law are ſufficient*. That in the firſt table, it is enough to come to Church, 3. Outward works enough.

Church, and to mumble ouer a few praiers in ones bed, &c. in the ſecond enough to liue quietly and pay euery man his owne, and not to breake out into ſcandals. This deceit poſſeſſed the Phariſees, who in their interpretation of the Law, reſtrained the prohibitions of murther and adultery to outward groſſe murther and adulterie. So their *Phylacteries* were not ſo broad, but their expoſitions of the Law were as narrow. In the ſame errour was he, that hearing the commandements of the ſecond table, rehearſed to him by our *Sauiour*, anſwered, *All theſe haue I kept from my youth*: but wee muſt know that the Law in euery commandement is ſpirituall, and bindes the heart as well as the hand.

Math. 19. 20.

2. Againſt eyther table. The firſt.

Againſt the *firſt table* theſe *deceits*.

1. That the workes of the firſt table are inferiour to the ſecond: hence is that opinion, that it is eaſier to loue God then our neighbour. Hence alſo it is, that there is often ſeuerer diſcipline againſt drunkenneſſe, theft, blaſpheming of great men, then againſt prophanation of the Sabaoths, blaſphemous oaths, and other ſuch like, as great breaches of the firſt table, as the named ſinnes are of the ſecond. Whereas yet the *firſt and great commaundement is, Thou ſhalt loue the Lord thy God.* 2 That God may be worſhipped according to out owne deuiſe, without the warrant of his owne word: hence that Atheiſticall *omni-religion*, and that opinion that all religions do well, a man may be ſaued in any: hence thoſe ſwarmes of *wil-workes*, and worſhips, which naturally we preferre before thoſe commanded by God. But ſhall the King ſet downe himſelfe the rule of his owne

Math. 22. 38.

πανθρησκεία *omnes religiones recte incedere.*

owne honor to be performed by his ſubiects, and not leaue it free to euery country clowne, to doe as they liſt: and ſhall we, farre more vnable to ſet downe any faſhions for Gods Religion, then the rudeſt ruſticke is for a Kings ciuill worſhip, ſhall wee, I ſay, take vpon vs to determine ought of our ſelues, in Gods worſhip? Men haue thought it a diſparagement to them, when their ſeruants being commanded to doe ſomething, haue done otherwiſe; not yet in contempt, but becauſe they did ſee that other way, which they tooke, to be better for their Maſters purpoſe, then that which was commanded them. *Craſſus* cauſed his Maſon to be whipped, for that being commaunded to ſend him the greater maſt, hee ſent him the leſſe, onely becauſe he knew it to be fitter for the turne whereto he would vſe it. Doe *men* thus ſtand vpon it? *fooliſh men*, will they haue their owne wayes followed, without giuing place to the better courſes of their inferiours; and can *God*, whoſe *fooliſhneſſe* is wiſer then our beſt wiſedome, can he take it well, that our folly ſhould thus take head to thy ſelfe, preſuming to checke, and correct his wiſedome? *Gell. noct. Attic. l. 1. c. 13.*

Againſt the *ſecond Table* there are alſo many *deceits*; as, That euery man may be for himſelfe, and make the moſt of his owne, and doe with his owne as he liſt; that the *officious* and *ſporting* lye is nothing, whereas *Galat.* 1. 10. wee muſt not ſpeake trueth to pleaſe men, much leſſe then lye: that it is the ſigne of abaſe minde, to put vp an iniury, which yet the ſcripture termeth *our glory*, and an hundred ſuch like. But me thinks it is vnſauory raking in this dunghill, let vs there- The ſecond, Prou 9. 11.

therefore leaue this point, and come to the hearts iudgement of actions after they be done, and ſee how that alſo is *deceitfull.*

Chap. XII.

The deceitfull iudgement of the heart in cenſuring our actions already done, and more ſpecially the ſhifts it vſeth for excuſing of ſinfull actions.

NOW it is deceitfull, not onely in the ſentence it paſſeth vpon *euill* actions, but alſo vpon *good.*

2. In cenſures of

1. Good. 1. condemning.

1. For *good* actions, two wayes, firſt by condemning the innocent, and accuſing vs for them, as if wee had ſinned; as when an *Anabaptiſts* conſcience accuſeth him for ſwearing before a lawful Magiſtrate, lawfully exacting it, when a *Papiſts* for eating an egge in *Lent.* 2. by ſetting the good wee haue done at ſo high a rate, making a great deale of nothing.

2. Ouerprizing them.

2. Euill, by

1. Iuſtifying them. Iohn 16. 1.

2. For euill actions, the iudgement of our hearts is deceitfull two waies.

Firſt, in iuſtifying the guilty, acquitting vs for them as if wee had done well; as thoſe our *Sauiour* ſpeaketh of, that ſhould iudge of the murther of the *Apoſtles*, as of good ſeruice performed to God. And this deceit is the ſtronger, if the ſinne be happy in ſucceſſe. Then vile wickedneſſe ſhall be graced with the name of vertue it ſelfe. *Dioniſius* after his ſpoile of an Idols temple, finding the windes fauourable in his nauigation: loe, ſaith he, how the gods approue of ſacriledge. Hee bleſſed himſelfe in his ſuppoſed ſa-

Fœlix *ſcelus virtus vocatur.* Tullius *de diuin l.* 2.

ſacrilledge, becauſe of the good ſucceſſe that inſued. This was likely alſo to be *Ieroboams* deceit, that his Calues were not ſo euill, when he ſaw how the Prophet, which ſo thundred againſt them, was afterward ſlaine of a Lyon. This alſo was the deceit of thoſe wiues in *Ieremy*, that iuſtified their idolatrous incenſing to the *Queene of heauen*, by the plenty and peace then enioyed in regard of that ſcarceneſſe which followed the leauing of that Idolatry. Like as many of the *Iſraelites*, when they were brought into the deſart, where was want of all things, in regard of that which was in *Aegipt*, they preferred *Aegipt*; as now many, blinded with the ſame deceit, preferre Popery in the ſame reſpect, before the Goſpell. But for the deliuering of our ſelues from this deceit, we muſt know, that we muſt iudge of the goodneſſe of the *ſucceſſe*, by the goodneſſe of the *action*, not contrarily of the goodneſſe of the *action*, by the goodneſſe of the *ſucceſſe*.

1 King. 13. 2. 24. 33.

Ierem. 44. 18.

Neyther is this deceit of iudging our ſinfull actions, lawfull, and good, proper onely to the blinde worldlings, but incident alſo to thoſe, that haue ſome knowledge, and ſenſe of Religion, yea often to the truely godly themſelues. *Dauid* cries out, *who knoweth the errours of his waies?* How many ſecret ſinnes haue the beſt, which they are ſo farre from accounting ſinnes, that they beare themſelues out in them, as iuſt and warrantable? Of this kinde was the *Polygamy* of the *Patriarchs*, whoſe liuing and dying in that ſinne, without ſpeciall repentance for it, is to be imputed to this deceitfulneſſe of heart, wee now ſpeake of. And ſo no doubt is it ſtill with vs, that many

Pſal. 19. 12.

many ſinnes goe current with vs, without the leaſt checke, in regard of the generall ſway of the times. But this deceit is farre more grieuous in ſome, who being ſomething like true Chriſtians, (but indeede are not) are often fouly illuded by *Sathan*. So that as
Math. 1. 19. once *Ioſeph* tooke the conception of the *holy Ghoſt* to be an adulterous ſeede; ſo theſe men contrarily take adulterous conceptions, that is ſome thoughts and affections which ſpring from pride, and vaineglory, to be ſpirituall conceptions of the *holy Ghoſt*, and to come from zeale, and piety; and as once *Eli* & thoſe mockers *Acts* 2. imputed the true worke of the *ſpi-*
1. Sam. 1. 14. *rit* to *drunkenneſſe*: ſo theſe through the deceitfulnes of their hearts, father vpon the ſpirit certaine motions and actions, that are indeede the fruit of a certaine kinde of *drunkenneſſe* and *giddineſſe* of intoxicated mindes.

2. Excuſing them, by The ſecond thing, wherein the iudgement of the heart touching our ſinnes ſhewes it deceitfulneſſe, is this; That if the action be ſo groſſe, as that it cannot be excuſed in it ſelfe, yet to excuſe it, as it was done by vs. That though it cannot excuſe it wholly, yet it will exceedingly extenuate it, making it to be in vs, and as we did it, but a veniall, a petty and pardonable ſinne. As the vniuſt ſteward in the Goſpell for a hundred pounds ſet downe fifty, ſo deale we, nay farre worſe, with our debts to God, that is our ſins. Talents are made farthings: and farthings meere nothings. Great ſinnes are made little ſinnes: and little ſinnes no ſinnes. And heere eſpecially doth the cunning deceitfulneſſe of the heart excell. It doth ſo ſtraine and ſtretch it wits, euen as it were on tenter

tenter-hookes for to finde out excuſes, as it were fig-leaues to couer our nakednesſe, and thickets to lurke in, if it might be, vneſpied by God himſelfe. This is that deceit *Dauid* meant, when hee ſaid, *Bleſſed is that man in whoſe heart there is no guile*, namely, to minſe or mittigate the grieuouſnes of his ſinne, by the inuention of witty and colourable excuſes, and extenuations. And this, as it may ſeeme, he ſpake out of his owne experience, in that his grieuous ſinne in the matter of *Vriah*. For in this point the Scripture taxeth him for want of vprightneſſe of heart, and therefore alſo himſelfe at length, in his repentance, taking notice of it in himſelfe, crieth out, *O Lord, thou loueſt the truth in the inward parts*, thereby implying, that in that ſinne hee had diſcouered much deceit and want of truth and vprightneſſe; now in what more then in this, that he *ſewed cuſhions vnder his elbowes*, that he might ſleepe ſecurely in his ſinne, and after he had *built the wall, hee daubed it with the vntempered morter* of his owne vaine and friuolous excuſes; as that a King had equall authority ouer all his ſubiects, and therefore, ſince ſome muſt needs be expoſed to more perill in the warres then others, hee might as well put *Vriah* to that hard lot, as another; that as long as *Vriah* was not ſlaine with his owne hands, but in the warres, hee was not guilty of his death, and diuers ſuch like inuentions. And who ſhall not in ſome meaſure diſcerne this deceit? how buſily will our hearts lay about them to finde ſome pretence or other for the leſſening of our ſinnes, to make them ſeeme leſſe odious and vgly then indeede they are? So that, though, when wee come to

Pſalm. 32 2.

Pſal. 51.6.

Eze, 13.10.20.

giue iudgement, wee cannot wholly free our ſelues, but muſt needes giue in the verdict againſt our ſelues, yet wee will doe it as fauorablie, and with as great reſpect as may be. Like *Dauid* that when hee could not but ſend his ſubiects againſt *Abſalom*, yet willed them to haue ſpeciall care of not hurting him. But when our deceitfull hearts would vrge vs to ſhew this fauour to our *Abſaloms*, to our darling ſins, wee ſhould no more regard them, then *Ioab* did *Dauids* charge concerning *Abſalom*, but with ſtomacke and courage runne them through with the two edged ſword of the ſpirit, and not as vſually wee doe, onely giue them a little pinch with our finger, or pricke with a pinne. But let vs ſee the particularities of theſe deceitfull excuſes.

Vitia noſtra quia amamus defendimus, et malumus excuſare illa quam excutere. Sen ep. 116

1. Corruption of nature.

The firſt is, to plead the *corruption of nature*. O ſay ſome, when they are iuſtly chaleng'd, we are but fleſh and bloud, borne in ſinne, our corrupt nature as a mighty ſtreame carries vs away violently. We are but weake frailemen; no *Saints*, no *Angels*. Theſe ſee not that this is ſo farre from leſſening, that it rather aggrauateth their ſinne. For as the *Philoſopher* ſaies of thoſe that excuſe their ſinne by drunkenneſſe, that they deſerue *double* puniſſment, firſt for the drunkenneſſe, then for the ſinne committed in and by their drunkenneſſe: ſo likewiſe is it heere. We deſerue double damnation, firſt for this corruption of our nature, and then for the fruits of it, in our actuall tranſgreſſions; becauſe as the drunkard is the cauſe of his owne drunkenneſſe, ſo wee likewiſe of our owne corruption of nature, for God made vs holy and righteous, after his owne image,

Ariſto. Eth. lib 3. c. 5. τοῖς μεθύουσι διπλᾶ τὰ ἐπιτίμια.

but

but we our ſelues in our firſt parents defiled and corrupted this holy nature. And therefore *Dauid* when in that *penitentiall* Pſalme his repenting heart euen ſtudied with it ſelfe, how to make his ſinne out of meaſure ſinfull, and to raiſe it vp to the higheſt degree of rebellion, hee bringeth in the mention of his corrupt nature, as an amplification thereof, *In ſinne was I conceiued, and in iniquity brought forth.* And leaſt it might be thought that he did cunningly alleadge it to leſſen his ſinne, he addeth, *thou loueſt the truth*, no ſuch deceitfull cloaking.

Pſalm. 51. 5. 2 Examples of the godly ſinning.

The *ſecond cloake* are the *examples* of the faults of holy and godly men, ſpecially thoſe in the Scripture; as *Dauids* adultery, *Peters* deniall, *Lots* inceſt, *Noahs* drunkenneſſe, &c. How many are there that vpon theſe examples, doe beare and boulſter themſelues out in the ſame or the like ſinnes? But what a ſtrange deceit is this, that that which increaſeth ſin, ſhould be vſed as a diminution thereof? for by how much the perſon that ſinneth is greater, by ſo much alſo is the ſinne it ſelfe. Adultery by *Dauids* example was made ſo much the viler, by how much *Dauids* holines exceeded others. Againe what a groſſe deluſion is this, that that which indeede is an argument of *feare*, ſhould be made an argument of *boldneſſe* in ſinning? for who in his right minde would not reaſon thus with himſelfe? Did *Dauid*, *Peter*, and other ſuch worthies fall ſo dangerouſly, that had ſo excellent a meaſure of the ſpirit? oh then it ſtandeth me in hand to looke to my ſelfe, whoſe feet are farre more feeble, and ſtand in far more ſlippery ground. Surely, if the Saints were aliue againe, and heere

Audiant qui nõ ceciderunt, nẽ cadant, qui ceciderunt, vt ſurgant, non cadendi exemplũ proponitur, ſed, ſi ceciderís, reſurgendi, Aug. *in Pſal.* 51.

with vs on earth, as there would be diuers other matters of griefe vnto them, ſo I thinke nothing more, then to ſee the horrible abuſe, as of their *vertues*, ſo of their *imperfections*; of their *vertues*, when in that regard, they are defiled, by the ſuperſtitious Idolater: of their *infirmities* and imperfections, when for them, they are made the patrons of hatefull and ſhamefull deformities by the looſe libertine. As it would grieue them to ſee thoſe vertues, the weakeneſſe whereof made them to fall downe before God, in *humiliation*, to be raiſed vp to ſuch an height, as to make others fall downe to them in *adoration*: ſo alſo to ſee their ſins, which wrought *ſhame* in themſelues, to worke *impudencie* in *others*. If *Dauid* had committed adultery, as thinking it no ſuch great matter, becauſe of the example of ſome *Prophet* before him, there had bin ſome more colour in this excuſe. But *Dauid* fell, onely through his owne concupiſcence, not vpon any patronage of holy mens examples: A Prophet with his words *rebuked* him for his ſin; No Prophet with his deeds fleſhed him *in* his ſin: why doeſt thou loue in thy ſelfe that which *Dauid* hated in himſelfe?

Ceciderat lapſu cupiditatis, non patrocinio ſanctitatis. Correptus eſt per Prophetam, non lapſus eſt in Prophetam. Hoc in te amas quod Dauid in ſe odit? Aug. *in Pſal.* 1.

To conclude this poynt; the examples of holy men in things imitable are compared by the *holy Ghoſt* to the *Iſraelites cloud*, that led them in the wilderneſſe. But their vnwarrantable examples are like the black part of the cloud, which whoſoeuer ſhall follow, with theſe Egyptians, together with them he is like to be drowned in the ſea of eternall deſtruction. Heb. 12. 1.

3 Ignorance.

The third ſhift is their *ignorance*, and want of learning. They ſay they are no ſchollers nor book-learned. And therefore, howſoeuer theſe things they are ac-

accused of, would be scarse tolerable in others, yet in them they are very excusable. For the discouery of this deceit, we must vnderstand, that there is a twofold *ignorance*. A *plaine* and *simple* ignorance, and also a wilful and affected. The plain and simple ignorance, though it may extenuate, yet it cannot altogether excuse. The ignorance of thy princes Lawes will not excuse thee in his Court, and thinkest thou that in Gods court, who is farre seuerer then any mortall wight, the plea of ignorance shall be heard? for as the *Princes* lawes are printed and published, and therefore may be knowne, vnlesse we be either careless or wilfull; so also are Gods. Art thou then ignorant? the fault is thine owne, it cannot therefore saue thee harmles. No, the seruant not knowing his Masters will must be beate with some stripes, if he do it not, though not with so many, as he, that knowing it, does it not. But yet, if his ignorance, be the 2. kind of ignorance, *wilfull*, and *affected*, then he shall be beten with as many, if not more: for this kind of ignorance increaseth the sin rather, then any whit lessens it; and here, as in the case of drunkennes, double punishment is worthily deserued; because they doe willingly shut their owne eies that they might not see, and doe of set purpose nuzzle themselues in ignorance, though the light on euery side incompasseth them, thinking thereby to procure to themselues a liberty of sinning, without guiltinesse. But they are deceiued: heere truely hath place that sayng, *The ignorance of the truth can be no excuse to saue their condemnation, who had they had a will to seeke the truth, might easily haue had the skill to finde it.* They double their guiltinesse,

Excusat a tanto, sed non a toto.

Luc. 12. 47. 48.

Auth. op. imperfect. in Math. hom. 44 nec potest eis esse excusatio condemnationis ignorantia veritatis, quibus fuit inueniendi facultas, si fuisset quærendi voluntas.

they twist the bonds of their iniquities stronger, and adde further weight to their sinne, when they thinke to make it lighter. To this purpose *Thomas* the *schoolman* speaketh very iudiciously, thus. *Sometimes it happeneth that ignorance is directly, and in it selfe voluntarie, as when one is willingly ignorant, that hee might sinne the more freely. And such ignorance seemeth to increase our voluntarines, and so our sinne: for it proceedeth altogether from the intention of the will set vpon sinning, that a man will willingly suffer the dammage of ignorance, to enjoy the feedome of sinning.*

2æ. 2æ q 76 ar. 4. Contingit quandoq; quod ignorantia directe, et per se sit voluntaria, sicut cum aliquis sua sponte nescit, vt liberius peccet. Et talis ignorantia vt augere voluntarium et peccatum. Ex intentione n. voluntatis ad peccandum prouenit, quod aliquis vult subire ignorantiæ damnum propter libertatem peccandi.

CHAP. XIII.

Of the deceit of the heart in translating the sinne from our selues vpon some other cause.

4. Translation vpon others.

THE *fourth* deceitfull tricke in cleering our selues, when guilty, is that of *Translation*, when by laying the fault vpon some other cause, we would altogether disburden our selues thereof. Wherein the heart of man is so subtle, that if it can finde out any other thing or person, that in the least sort may seeme to be but the least peece of an occasion, that shall be sufficient to free it selfe of all manner of blame. *Harpast*, a blind woman in *Seneca*, would not yet be perswaded that she was blind, but found fault with the house wherein she was, as being onen darke: so fareth it with vs in our spirituall blindnesse, and other such like defects, hard is it if wee finde not out some-

Epist. 50. Nescit se cæcam, subinde rogat pædagogum, vt migret. Ait domum tenebrosam esse.

something, that must ease vs of all the burden of the blame.

As first of all, how vsuall is that translation vpon the flesh. O say the prophane, as of old in *Austens* time, so still, when charged with their wickednesse; *not we, but the flesh*. We of our selues haue good wils to doe otherwise, we like, and approue of the best things; but the *flesh* ouermasters vs, that as a violent streame carries vs away. And therefore wee trust we may say with *Paul*, *It is no more we that do it, but sinne that dwelleth in vs*: but this is a grosse deceit.

1. Vpon the flesh. *Multi concupiscentijs carnalibus victi committunt quæq; facinora, et inmundicijs tam pessimis volutantur, quas turpe est etiam dicere, et dicunt sibi ista verba Apostoli, non ego, &c.* Aug. Phil. 3.

For first they should consider who *Paul* was that vsed these words, and of what sinnes, not *open*, and *grosse*, from which euen his *Pharisaisme* was free, but of *inward infirmities*, whereby he felt the perfection of his good workes to be hindered. How shamefull then is it to bring that in defence of open scandalls, which is spoken concerning priuie and secret infirmities?

Againe, none can say concerning their sins, that they are not theirs, but the *fleshes*, saue they, who besides the *flesh* haue the *spirit* incountring the *flesh*. But in these kinde of men, in whose mouths this excuse is so ordinary, there is no strife at all betwixt the *spirit* and the *flesh*. For they are nothing but *flesh*, neither is there any thing in them but corruption. Therefore it is an ilde speech for them to say, *not we but the flesh*, that is, *not we, but we*. For what else are they but *flesh*, in vnderstanding, memory, will, affections, soule, and body, &c? But yet when they are to commit some sin, they feele some resistance. True:

The difference of the combat in the vnregenerate from that which is in the regenerate. Rom. 7. 22.

but this resistance is not from the *minde renewed*, and so consenting vnto, and delighting in the Law, as holy and good, as in *Paul*; but from the *minde onely inlightned*, to see the fearefull punishments, that shall follow vpon the sinne. And hence it is that the combat in the regenerate is in the same faculties of the soule, betwixt the will and the will, the affections and affections; because as euery part of their soule is partly carnall, partly spirituall; so also the will and affections. Whence it comes to passe, that when the renewed part of the will, carries vs to *good*, the vnregenerate part, that is the *flesh*, swaies vs to *euill*. But the combat in the vnregenerate, is betwixt *diuers* faculties of the soule; as betwixt the vnderstanding and the will, betwixt the conscience and the affections: The will and affections of an vngodly man doe not holde backe, or make any resistance, when hee is tempted to sinne; for they are wholly carnall, and haue not either the least hatred of the sinne forbidden, or loue of the Law forbidding it, and therefore they are set a gogge, and *drinke in iniquitie, as the fish doth water*: but onely his conscience, inlightned by God to see the terror of the punishment, causeth a demurre to be made. *Herod* in his incest may feele inwardly some obiections alleaged against it, but yet he loues his incest with all his hart, and in like manner hates the seauenth Commandement forbidding it, and wishes with all his heart there were no such commandement. Those obiections therefore are made, not by his will delighting in the Law, and so saying; *How can I doe this and sinne against God?* but by the *minde* terrified with the threat-

Iob. 15. 16.

threatnings of the Law. The *voice* of *Dauids* conflict with himselfe in his adulterie was this, *I consent to the Law, that it is most holy and iust in forbidding adultery, and therefore I cannot wholly giue my assent to this adulterie.* The voice of *Herods* strife in his incest is this, *I consent to the Law that it is true in threatning incest with the curse of God, and feele terror in the apprehension of it.* So that the opposition which the *regenerate* make against sinne, is from the apprehension of the *goodnesse* of the *commandement*: the opposition of the vnregenerate, from the apprehension of the truth of the threatning: the former from *loue*, the latter from *feare*.

Sed illud (bonũ) placebat et vincebat, hoc (malum) libebat et vincebat. Aug. confess. li. 8. c. 5.

Now though this be sufficient to discouer this deceit to those that will deale faithfully with themselues, in the examination of their owne hearts: yet, for the further stopping of the mouth of iniquitie, that excellent speech of the Apostle is to be remembred, *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot doe the same things that ye would.* Where the flesh is resisted by the spirit, it neuer wholly preuailes, but in spite of it teeth is broken of her will, it cannot doe that it would, but in these men the flesh doeth whatsoeuer it would; the *action* of sinne is as ready as the *temptation*; they liue, they lye, they wallow, and tumble themselues in their sinnes; they make a daily trade of their vncleannesse, prophanenesse, worldlinesse: shall any man now perswade mee that the spirit is in them, struggling with the flesh? Certainely if there were but the least dramme of the spirit to resist, the flesh

Gal. 5. 17.

should not sinne thus freely, without interruption: it should not alwaies hold the reines, and sit at the helme. *I beate my body*, that is, I molest and vexe the flesh, *the old Adam*, that is in me; and marke what follows, *I bring it in subiection*. Where then the flesh alwaies flourisheth and triumpheth, and is neuer brought vnder, there neuer is any true resistance, there is no spirit, the aduersarie that should trouble it.

1 Cor. 9. 27. cleered.

Obiect. But it will be said, did not *David* in his adultery doe that which his fleshly will would? *Answ.* No; not *wholly*, not *fully*. For first of all, by reason of the resistance of the spirit, hee could not take that fulnesse of pleasure, which a *vehemens Epicure* would. Further, the flesh would haue had him slept securely, and gone on stoutly still in that sin, and to haue done as much to others, as to *Bathsheba*; but because of the contradiction of the spirit, gainesaying the flesh, hee could not so bleare his soule in his sinne, hee could not lye tumbling in his mire, but was forced to rise vp, and wash himselfe in the waters of repentance. And wilt thou, that after thy sitting downe to sinne, neuer riseest againe, vnlesse it be as those Israelites, that *sate downe to eate and drinke, and rose vp to play*, that is, to the doing of some worse matter, wilt thou plead the combat of the *flesh*, and the *spirit*? Excellently S. *Austin*. *The flesh lusteth against the spirit. If the spirit doe not also lust against the flesh, then commits adultery: For what should hinder? But if the spirit lust against the flesh, then I may see thee indeed shrewdly assaulted, wholly vanquished I cannot.*

Exod. 32. 6. *Caro concupiscit aduersus spiritum, si non concupiscet et spiritus contra carnẽ fac adulterium. Si autem spiritus concupiscit aduersus carnẽ, luctam vides, victum non video. In euang. sm. Ioh. ser. 43.*

Well

Well then the *unregenerate* cannot excuse their sinnes by the flesh, because the flesh, and they being all one, in accusing the flesh, they accuse themselues. What then? may the regenerate? Neither; for whereas the *flesh* in them is onely a *slaue* and *captiue*, deadly wounded by God, at first conuersion, and daily awed by the contrariety of the *spirit*, that they yet should be fuyled by the *flesh*, that the *flesh* should so farre preuaile with them, as to bring forth the fruits of disobedience, this seemeth rather to adde, then any whit to diminish of their sin: for as for the wicked, they are nothing but *flesh*, they haue no aduersarie to the flesh in themselues, that might buckle with it: but the godly they haue the *spirit*, which of it selfe as *Christ* saies, is *prompt and ready*, but that we by our sloth and negligence disable it. Therefore the Scripture vpon these grounds exhorts the godly to good duties, because of the regeneration of their nature, whereby they are in some measure inabled to subdue their corruption, and so to performe obedience; as S. *Iames*, hauing made mention of our new birth: *Of his owne will begat he vs, by the word of truth*, thereupon inferreth, *Wherefore let euery man be swift to heare, slow to speake, &c.* And S. *Peter*, hauing exhorted to *laue one another, with a pure heart feruently*, annexeth this reason, *Being borne a new, not of mortall seed*, but immortall, &c. Now it is shamefull for a man, that hath strength, and is furnished with weapons, to suffer the theefe to take his purse from him: so is it for the regenerate man, whom God in his regeneration hath indued with spirituall life, and strength, whereby he might be able to striue against

Math. 26.

Iam. 1. 18. 19.

1 Pet. 1. 22. 23.

and

and make his part good with the flesh, to suffer it to robbe him of any spirituall grace. Specially when as the flesh in them is as an vnderling, crushed and trod vnder their feete. What a shame is this for a man to be ouercome by his base vassally who was once already before ouercome by himselfe? This therefore is matter of humiliation, and deeper aggeauation of our sinnes, that God hauing disarmed the *flesh*, and subiected it to vs, yet we by our fauouring of it, as the *Israelites* the *Canaanites*, haue nourished a snake in our owne bosomes, and hauesuffered it to grow to that head, that it should be ready to ouermaster vs. Therfore the Apostle doth not extenuate, but aggrauate the factions of the *Corinthians*, by this, that these things came from the *flesh* in them, and were fruits of their *carnality*. Therefore he saies by way of vp-
1 Cor. 3. 3. braiding, *yee are yet carnall*. Mans deceitfull heart would haue holpen the matter with this. Alasse! though wee be regenerate, yet wee are still also carnall in part, and the *flesh* will be working. But the holy Ghost retorts it thus: as you are naturally carnall, so by your new birth, yee now are become spirituall: what a shame then is this for you, that the spirit performes his office no better in quelling the flesh, that the flesh is still so lusty and liuely in you, that one would thinke you were wholly carnall and not spirituall at all; that after so long a time of your regeneration, you are *yet* so carnall, the *flesh* still carries so strong a hand ouer you? That shifting then of the fault to the flesh, is idle, whether in the wicked, or in the Godly.

2. Vpon the times. The *second translation* of sinne is vpon the *times*, and

and *places*, where we liue, and the wickednesse of men with whom wee conuerse. Because the times generally are so corrupt and euill, therefore wee thinke if we be corrupt in them, the fault is not *ours*, but the *times*. S. *Pauls* argument is cleane contrary, *Redeeming the time, because the daies be euill.* The badnesse of the times did not serue with S. *Paul* for a cloake to excuse our conformitie to the times, in wasting our time wickedly, as others doe; but as a spurre to excite vs to be so much the more carefull of our selues, nor to be swaied with the common streame, in the idle and prodigall expense of our time, but to rescue it out of the hands of sinfull vanities, and to spend it wholly for the good of our owne soules. And good reason haue we to make this vse of the corruption of the times; for, if the aire be generally infectious, had we not need to be so much the more strict in our diet, and carefull in the vse of wholesome preseruatiues? Surely the worse the times are, the neerer grow they to their end; and therefore so much the more apprehensiue ought we to be of the occasions of good, because the *day*, in which onely wee can worke, is declining apace, and that fearfull *night* approacheth wherein none can worke. Ephe. 5. 16.

But yet, for all this, it is no lesse vsuall for men to vse this excuse in defence of their owne enormities now, then it hath beene heretofore. *Seneca* sheweth how in his time many would be ready to pleade thus for themselues, *I am not ambitious; but no man can liue otherwise in Rome. I am not prodigally sumptuous; but the city will put a man to great charges. It is not my fault that as yet I am not entred into a setled course of life.*

Non ego sum ambitiosus: sed nemo Romæ aliter viuere potest; non ego sum luxuriosus, sed vrbs ipsa magnas impensas exigit. Non est meum vitium, &c.

Quid nos decipimus? non eſt extrinſecus hoc malum, intra nos eſt, in viſceribus ipſis hæret.

life. It is my youth and hot bloud that doth this. But as he excellently addeth, *Why doe we deceiue our ſelues? This euill is not from without, from any extrinſecall cauſe, it is within vs; it ſtickes in our very bowels.* If we liued elſewhere, in other places, and companies, vnleſſe our hearts within were changed, we ſhould ſtill be the ſame men. For, that it is not in the place, that we are thus and thus peruerted, will appeare euidently, if wee caſt our eies vpon others, that haue liued in as euill times and places, and yet like fiſhes, retaining their ſweetneſſe in the ſalt ſea, like *Salamanders*, vnſcorched in the fire. It matters not ſo much how great the fire be which lighteth vpon a place, as of what quality the thing is, whereon it lighteth: for euen a great deale of fire falling vpon hard and ſolide ſubſtances would not once kindle, and a little ſparkle in drie, chippie, combuſtible matter hath quickly burnt vp all. So it skils not ſo much what the *place* be, as what the minde. Mindes well diſpoſed, and carefully watching ouer themſelues haue continued in the corrupteſt places without ſpot, as *Ioſeph*, *Nehemiah*, *Daniel*, *Obadiah*, in the courts of *Pharaoh*, *Artaxerxes*, *Nebuchadonezer*, *Ahab*; and S. *Paul* maketh mention of *Saints* in *Neroes* court, that monſter of nature. Contrarily, the minde being ſecure, or otherwiſe ill diſpoſed, the beſt places haue beene no priuiledges againſt ſinne. Witneſſe *Adam*, that ſinned in *Paradiſe*, the *Deuill*, that fell in *Heauen*, in Gods owne court. Lo *falling* in *Gods court*, and *ſtanding* in *Neroes*. *Lot* continued chaſt in filthy *Sodome*, and yet fell grieuouſly in the ſolitary & retired *mountaines*: vniuſtly then are *places* charged.

Ignis non refert quam magnus, ſed quo incidat: nam etiã maximum ſolida non recepérit; rurſus arida, et corripi facilia ſcintillam quoque fouent vſq; ad incendium. Sen. ep. 18.

Philip. 4. 22.

Lot in peruerſa ciuitate iuſtus, in monte peccauit.

As

As vniuſtly, in the 3. place, are our *callings*, and the imployment of them; which, ſay many, are ſuch, that they muſt needs neglect the kingdom of God in praier, reading, meditation, ſanctification of the Saboths; which if to doe be ſin, not *they* but their *callings* muſt be called into queſtion. But wee muſt know that no *calling* is a *calling away* from God, no *vocation* is an *auocation* from godlines: but as our *Sauior* ſpeakes of the *Saboth*, ſo alſo may it be ſaid of our *callings*: *Man was not made for callings, but callings for man*, that is, for his good, not for his hurt or hinderance of his ſoule. Certaine therefore it is that this is but a deceitful excuſe: for *Dauid*, & *Daniel* taken vp with the many, & waighty affairs of ciuill gouernment (alas, what are thy occaſions to theirs) they yet could find leyſure to pray thriſe a day. And tell me, thou, who thus pleadeſt the troubleſome diſtractiõs of thy calling, do they ſo poſſeſſe thee, that thou canſt neither ſleepe, nor eate and drinke; for all thy buſineſſes, I dare ſay, thou doſt not wholly depriue thy ſelfe of theſe neceſſary comforts. And art thou yet to learn, that theſe are not ſo neceſſary for the body, but the exerciſes of Gods ſeruice are as neceſſary euery way for the ſoule? Remember the examples of the woman of *Samaria*, leauing her pitcher at the well, & of the ſhepherds, leauing their flocks for the buſines of Chriſt; & learne by them that our *particular* callings muſt giue place to the *generall* calling of *Chriſtianity*. And good reaſon. One kindnes deſerues another. Our generall calling of *Chriſtianity* is not ſo vniuſt, as to ſeize ordinarily vpon all the time of our *particular* callings: therefore *Chriſt* will rather rob his eies of ſleepe, & pray all night, then, by praying

3. Vpon our callings.

Mar. 2. 27.

Iohn 4. 28. Luc. 2. 15.

Mat. 14. 23. Luc. 6. 12.

in all the day time, rob his *perſonall* calling of it due time: Why then ſhould our *particular* callings be ſo vnkinde as to encroach vpon our *generall* calling, and to take from it that little time of the *morning* and *euening*, not content with her owne ſo large allowance: like the rich man in *Nathans* parable, that ſtole from the poore man his one onely ſheepe, hauing many of his owne. It had beene more tolerable for the poore man, to haue taken one of the rich mans. And of the two it is more allowable for the *generall* calling, to make bold with the time of our *perſonall*, then contrarily: both becauſe our *generall* calling hath not the *tithe* of that time which the *perſonall* hath, as alſo, becauſe the workes of this calling are farre more worthy and excellent, as thoſe which directly and immediately reſpect God himſelfe. And yet thou wouldeſt not allow this for a iuſt excuſe in him, that all the ſixe daies hath neglected his particular calling, that he did attend, all that while, Praier, Reading, Meditation. How then ſhould thine owne neglect of Gods ſeruice vpon the *Sabaoth*, and the *mornings* and *euenings* of other dayes be excuſed, thinkeſt thou by the following of thy worldly occaſions? for as vnder pretence of praier and meditation wee may not become *Monks*, and wholly giue ouer our occaſions in the world: ſo neither, vnder pretence of our worldly occaſions, may we become prophane *worldlings*, and wholly forſake the worſhip of God.

4 Vpon condition of life.

Others blame the *condition* of their *life*, O ſay they wee are poore men, that haue nothing to liue by, ſaue theſe hands. Can wee needy handicrafts men,

or

or poore labourers be *diuines?* Yea, so much the rather, sayes *Chrysostome*, may you practise true *diuinitie*. When wrath, enuy, and other such like corruptions should be curbed, doth pouerty then let thee? or are riches able to master, and mortifie such affections? Doth pouertie hinder thee from being humble, sober, temperate, watchfull in praier? or is it not rather a great furtherance to thee in all these? doth not pouertie serue to tame, and meeken thee, to take downe thy pride, to pricke thee to prayer? Or what vertue is there that needeth money for the practise thereof? Thou wilt say liberalitie: yea, but euen this vertue also, saith that Father, hath shined more brightly by reason of pouertie. The poore widdows two mites were a better almes, then all the rest of the richer sort. See then how thou slandereſt thy pouertie, the mistresse of so many vertues. Remember S. *Paul* a poore *tent-maker*, and yet no lesse holy in his *shop* among his *tents*, then in his *studie* among his *bookes* and *parchments*; and by his example learne how thy shop may be vsed euen as an oratorie, or place of greatest deuotion. Neuer tell me thy handie labors abstract thy minde from heauenly meditations. *Paul a tent-maker*, working with his hands, could yet say, *Our conuersation is in heauen*. Neuer complaine of the pinches of pouertie, that they lay thee open to the Deuils temptations. Who euer richer then *Adam* in *Paradise?* Who euer poorer then *Iob* on the *dunghill?* yet in *Paradise*, *Sathan* foyled *Adam*: in the *dunghill*, *Iob* foyled *Sathan*.

πῶς λυπήσομαι χειροτέχνης ὢν καὶ πένης φιλοσοφεῖν. Chrysost. *hom.* 22. *ad pop. Ant.*

Act. 18. 3.

2 Tim. 4. 13. Ὡς ἐν μοναστηρίῳ τῷ ἐργαστηρίῳ λυπήσῃ καθέζεσθαι. Phil. 3. 20.

Well, if the fault be onely in pouertie, and not in thine owne corruption, then giue thee a more libe-

rall portion of theſe outward things, and wee ſhall ſee thee mend preſently. And ſo happily thou perſwadeſt thy ſelfe. But how *deceitfully* the miſerable experience of others may teach thee, who, of poore becomming rich, haue, withall, of naught become worſe.

5. Vpon outward occaſions.

In the fift place ye ſhall heare ſome transferring the fault vpon the *outward occaſions*, whereby they were entiſed to ſinne; not conſidering that the outward obiects themſelues are dumbe, and ſay nothing, and that it is onely their owne corruption that entiſeth them. For they that haue *made a couenant with their eyes*, as did *Iob*, they can looke vpon the wine, *when it ſprinkleth in the glaſſe*, and not *inordinately long* to drinke: they can behold fayre, and beautifull women, and yet not *intemperately luſt* after them. They, that haue *put the knife* of mortification *to their throats*, can ſit at a rulers table ſwimming with all manner of dainties, and yet not exceede the bounds of ſobrietie. What? muſt the *table* be accuſed? no, thine owne *appetite*, *thruſt* (ſaith *Salomon*) *thy knife*, not into the table, but *into thine own throat*. So, muſt *women* be taken away? no, but thine owne *eye*, that is, the corruption in thine eye, ſayth our Sauiour. This cauſeth thee to offend. *Chryſoſtome* hauing ſayd, *the beauty of a woman is a great ſnare*, preſently corrects himſelfe, *nay rather*, ſaith hee, *not a womans beauty, but a mans luſting looke. Let vs not accuſe the things, but our ſelues, let vs not ſay, let there be no women, but let there not be adulterie, and fornication; neither let vs ſay, let there not be a belly, but, let there not be gluttonie, &c.*

γελοῖον δὲ τὸ αἰτιᾶσθαι τὰ ἐντὸς, ἀλλὰ μὴ αὐτὸν ἐυθήρατον ὄντα ὑπὸ τῶν τοιούτων.

Ariſt. eth. 3.

Iob. 31.

Pro. 23. 2.

Math. 18. 9.

Ad pop. Ant. hom. 15.

Sixtly,

Sixtly. Many there are that father their ſinnes vpon the *Diuell.* It may be indeed the *Diuell* was the *father begetting*: but, for all that, their *owne naughtie hearts* might well enough be the *mothers conceiuing*, and bringing them forth. And what could *that father* haue done without *this mother?* The Diuell cannot preuaile againſt vs, but by the helpe of our owne corruption. Hee might ſtrike fire long enough, ere there would be any burning, did not wee finde him tinder. Therefore S. *Iames* ſayes, *euery man, when hee is tempted, is entiſed, and drawen away by his owne concupiſcence*, though yet the *Diuell* haue a hand, and that no ſmall one, in tempting of vs. Yet becauſe he doth onely *allure* vs, and laye bayts for vs, but not *conſtraine* vs, he hath onely a *perſwading ſleight*, not an *inforcing might*, he cannot make vs ſinne againſt our wills, becauſe our owne concupiſcence carrieth the chiefeſt ſtroke; therefore he ſo ſpeaketh, *Euery man is tempted*, not by the *Diuell*, but *by his owne concupiſcence.* And therefore, howſoeuer the ſame *Sathan*, that tempted *Dauid* to number the people, had his finger alſo, in all likelihood, in that matter of *Vriah*, yet *Dauid* accuſeth not *Sathan*, but his owne corruption, *In ſinne I was conceiued.* But let vs heare what S. *Auſten* ſaith to ſuch, as thus excuſe themſelues. If *Sathan*, ſaith he, *onely* ſpake, and God held his peace, then mighteſt thou haue ſome matter of excuſe. But now thine eares are ſet in the midſt betwixt Gods admonitions on the one ſide, and Sathans ſuggeſtions on the other ſide, why doe they incline themſelues to theſe, and turne away from thoſe. Sathan ceaſeth not

6. Vpon the Diuell.

Iames 1. 14.

Aſtutiam ſuadendi, non potentiam cogendi habet. Auguſt. *in* Pſal. 91.

Si Satanas loqueretur & taceret Deus haberes vnde te excuſares. Modo aures tuæ poſitæ ſunt inter monentem Deum, & ſuggerentem Satanam, quare huc flectuntur, hinc auertuntur, non ceſſat Satanas ſuadere malum. ſed nec ceſſat Deus admonere bonum.

not to perſwade that which is euill: but neither doth God ceaſe to aduiſe vs that which is good. If by the perſwaſion of Sathan thou haſt done any euill, let Sathan goe, accuſe thy ſelfe, that thou maiſt by this accuſing of thy ſelfe obtaine Gods pardon. Deſireſt thou to accuſe him that can haue no pardon? accuſe thy ſelfe, and thou ſhalt forthwith be pardoned.

Seauenthly. Others there are that flee vp into the heauen; and there fly vpon the *ſtarres* and *conſtellations*. Such, *Auſten* complained of, that, giuing eare to the deceits of the *Aſtrologians*, bought death of them with their money, *dearely*, meane time contemning life, offered them by *Chriſt*, *freely*. The vſuall plea of theſe men was, in their adulteries to accuſe *Venus*, in their murthers *Mars*. *Belike then* (ſaith *Auſten*, very ſweetly ſcoffing at them) *Venus is the adultereſſe, not thou; Mars the murtherer, not thou. But take thou heede leaſt thou thy ſelfe be damned in ſtead of Mars, and Venus. If the Aſtrologian himſelfe ſhould take his own wife in wanton behauiour with other men, will hee not diſcipline her, and correct her for it? let her then ſee if ſhe can tell him that Venus is to be beaten, and not ſhe.*

Eightly. Others yet, being more audacious, aſcend higher, and goe beyond the ſtarres, euen to *God* himſelfe, to charge him with their ſinnes. Thus did *Adam*, when he ſaid in defence of his owne eating, *the woman* thou *gaueſt me, ſhe gaue me it*, cloſely taxing God himſelfe, as if hee ſhould haue ſaid, vnleſſe thou hadſt giuen mee this companion, I had not eaten. Saint *Iames* ſeemes to aime at theſe, when he ſaith, *let no man when he is tempted ſay he is tempted of*

Si aliquid perſuadente Satana mali feceris, dimitte Satanam, accuſa te, vt accuſatione tua Dei veniam mereare. Expectas illum accuſare qui non habet veniam? reacuſa, & accipis indulgentiam.

7 Vpon Conſellations.

In Pſal 31. & 140. Mathematicus tibi fabulas laqueorum tuorum vendit, vt non vel gratuitum compares mortem. Emis enim mortem à mathematico pretio, qui contempſiſti vitam à Chriſto gratis. Mars ergo homicida non tu: & Venus adultera, non tu: vide ne pro Marte & Venere tu damnaris.

Nonne arripit verberat & disciplinam in domo ſua? Reſpondeat illi vxor ſi poteſt, Venerem cede.

8 Vpon God.

Iames 1. 13.

of God. God, that hateth, forbiddeth, threatneth, puniſheth ſinne, can hee poſſibly tempt vnto ſinne? yea, but thou ſayeſt hee decreed my ſinne, for nothing comes to paſſe, without his will. The *ſecond* cauſes moue not, vnleſſe they bee mooued by the *firſt*. I *anſwere*, The *firſt* cauſe is not the cauſe of the *errour* that is in the motion of the *ſecond*, though it be the cauſe of the *motion*. As in the wheeles of a clocke, the principall wheele, with it's motion, turnes about the lower, yet if there be any errour in the motion of the lower, it is no cauſe at all thereof. Now, ſinne is not properly any *motion*, but an *errour* in the motion of thy heart. Gods will being the firſt cauſe, is the cauſe of thy hearts motion, *for in him wee liue, moue, and haue our being*, but if there be any ſinne, any errour in the motion, thine owne will is the cauſe thereof. For all that God hath to doe about it, is his *voluntary permiſſion*, whereby he, withdrawing his grace from thee, leaueth thee to thy ſelfe, as not beeing bounde vnto thee. He doth not vrge thee, or preſſe thee vnto ſinne. Hee doth not infuſe, or inſtill into thy minde any wicked motions, as doth *Sathan*. Hee onely ſetteth the baite, or the net, and doth not reſtraine thy concupiſcence from carrying thee to it: for he owes thee no ſuch ſeruice: but he doth not take poles, as Sathan doeth, and driue thee violently into the net. And yet if *Sathans temptation* could not excuſe *Adam*, how much leſſe then *gods deſertion*?

Acts 17.

The *laſt* tranſlation, which now I will ſpeake of, is vpon our *brethren*, whom if, in any ſort, wee can draw into the ſociety of the ſame ſinne, with our

9 Vpon our brethren, their.

ſelues, we thinke preſently our ſelues ſufficiently diſcharged. Now we lay the fault vpon our brethren diuerſe waies.

1 Importunity of perſwaſion, or intreaty.

1 Vpon their *counſell*, *perſwaſion*, or *intreatie*, ſpecially if importunate. Thus wee ſhall heare many ſay, ſuch a one he perſwaded me, he gaue me ill counſell, he importuned me, and would neuer giue ouer till I had yeelded. This is rife in theeues mouthes, going to execution: O if it had not beene for ſuch a one, I had neuer come to this. I may thanke him. Nay, thou mayſt thanke thine owne naughty heart, ſo fit a prey for euill counſell. Thus *Adam*, in the beginning, layd the fault vpon his wife, and ſhe vpon the Serpent. Whereas indeede it was not ſo much the Serpents *words*, as her owne *eares*, ſo greedily bibbing in the poyſon of his words, which ſhe ſhould haue blamed. *Aaron* alſo was cunning in this kinde of *tranſlation*, when being challenged by *Moſes* for his ſinne, in making the golden calfe, he put it off to the people, *Thou knoweſt this people is ſet vpon miſchiefe, and they ſaid vnto me, Make vs Gods.* Thus *Aaron* thought hee had ridde his hands of this ſinne, but the Scripture fets it faſter on him, then that euer ſuch ſhifts ſhould take it off, *Aaron made them naked.* Heere alſo was *Pilates* deceit in waſhing his hands, thinking all the blame ſtucke in the *high Prieſts*, and the reſt of the *Iewes*, that ſo vrged him with their clamorous importunity. *Saul* likewiſe had this excuſe ready at his fingers ends, *the people haue ſpared*, &c. And when yet *Samuel* againe vrged him, *wherefore haſt thou not obayed the voyce of the Lord?* he ſtil held him cloſe

Exod. 32. 22.

1 Sam. 15. 15. Verſe 19.

cloſe to this defence, *yea*, ſaith he, *I haue obeyed, but the people tooke*, &c. till the ſecond replie of *Samuel* wrung from him this holde, and made him ſay, *I haue ſinned, I haue tranſgreſſed the commandement of the Lord, becauſe I feared the people, and obeyed their voyce.* Verſe. 20.

2 Vpon the *commandement*, or *example* of our *ſuperiours*. Thus *children*, if they were commanded doing of euill by their *parents*, *ſeruants*, if by their *Maſters*, *ſubiects*, if by their *Magiſtrates*, thinke themſelues ſufficiently excuſed. If there be ſinne in that they haue done, they thinke the commander ſhall anſwere to God for it. Thou wittall, would this be a good anſwere before an earthly magiſtrate in caſe of *treaſon*, *felonie*, yea, or a farre leſſe matter, to ſay, Sir, my Maſter commanded me? Or haſt thou here ſo much witte to ſaue thy ſelfe from the danger of mans law, as not to venture vpon thy ſuperiours commandement? and haſt thou ſo little witte, as to thinke Gods lawes are leſſe ſeuere then mans, that this anſwere, my Father, my Husband, my Maſter, my Magiſtrate commanded mee, may ſerue thy turne before Gods tribunall? dareſt thou not ſteale for all thy Maſters commandement, for feare of the *gallowes*? and yet, becauſe of thy Maſters commandement, wilt thou dare to prophane the Sabbath, without all feare of *hell*? thou thinkeſt that the commaund of that authority, which is ouer thee, will leſſen thy ſinne. Nay, rather it will aggrauate it. For if thou diddeſt ſinne of thy ſelfe, without the commaund of man, then thou diddeſt *ſimply* reiect Gods commandement. Now thou re- 2 Commandement or example.

iecteſt it with a farre greater *diſgrace*, and *diſparagement* to God. For beſides reiecting the onely wiſe God, thou preferreſt before him baſe and fooliſh man. And ſo by this meanes thy ſinne is doubled. For firſt thou ſinneſt in neglecting Gods word, and ſecondly, in regarding mans before it. The authority then of our ſuperiours commandement, or example will little ſtead vs, when God ſhall come to skanne our ſinne. The *Apoſtle* dehorting the *Corinthians* from fornication, remembreth them of that fearefull iudgement that befell the *Iſraelites* for this ſinne, three and twenty thouſand of them fell in one day. Now *Moſes* mentions foure and twentie thouſand, whereof 1000. were the chiefe *Princes* of the people, the other three and twenty were thoſe of the inferiour ſort, who fell into this ſinne prouoked by the inſtigation, and example of their *Princes*. What thinke wee ſhould be the reaſon that the *Apoſtle* ſhould rather inſiſt in the *ſpeciall* puniſhment of the *people*, then in the common, and *generall* puniſhment both of *Princes* and *people* together? Some of the learned ſay that the *Apoſtle* would hereby teach the *Corinthians*, the ſillineſſe, and weakeneſſe of this excuſe, whereby men vſe to defend thoſe ſinnes, wherevnto they were ſwayed by the force of their Gouernors authority, and example. For, though this 23. thouſand of the people had their Princes example, euen a whole thouſand of them, going before, and drawing them after, yet they were drawen by them, as well into the ſame puniſhment, the ſame deſtruction, as the ſame ſinne.

1 Cor. 10. 8. cleared.

Iun. *parall. l. 2. par. 37. Quam frigida & ieiuna ſit eorum defenſio, qui exemplo &c. potentiorum ſe tutos putant ſi ijs maleficia conſenſerint, aut ruerint præter officium ſuum.*

3 Vpon the *prouocations* of others, who iniurie, grieue, and exaſperate vs either by word, or deede. As in chaſing, and ſwearing it is vſuall, why what ſhould one doe, when he is thus abuſed? ſuch dealing, as this, would anger a very *Saint*. So ſaith the quarrelous, and contentious man, if it were not for my ill neighbours, I ſhould liue more quietly, and peaceably. True; if it were not for one ill neighbour of thine, that is an euill and naughtie heart, full of gall, and bitterneſſe. *Whence*, ſaith *Iames*, notably meeting with this deceit, *are ſtrifes, and contentions?* O, ſayes the deceitfull heart of the wrangler, not from mee, but from ſuch, and ſuch, as prouoke me by their iniuries. No, ſaith *Iames*, they are *from the luſtes that fight in your members*. Thou haſt a troubleſome heart, diſtempered with many inordinate paſſions, and that is the cauſe of thy rage, and fury. For many men haue receiued farre greater iniuries with farre leſſe adoe. If the ſea ſhould aſcribe her raging to the windes, it might eaſily bee conuinced, becauſe the ſame windes blowe vpon the riuers, and yet thēy are quiet. The reaſon then is not in the windes, but the vaſtneſſe that is in the ſea it ſelfe, which the little riuers wanting, are not diſquieted in like manner with the windes. If thy heart were not ſo vaſt, and great, as it is, it would be nothing ſo turbulent, nor boyſterous, though the windes raged farre more fiercely then now they doe. Shake cleare water in the glaſſe, and iogge it as much as you will; ſtill it retaineth it clearneſſe and purity: but let ſuch water wherein there is mudde at the bottome bee ſtirred

3 Prouocations.

Iames 4. 1.

red, and presently it will be fæculent, corrupt, and obscure. It is the mudde, and mire of thy corrupt affections, that makes thy heart so troublesome, when it is stirred with iniuries. A heart free from this mudde, would be free from distemper, though neuer so much tossed and shaken. Then againe; what sense is there in this, that, because men prouoke *thee*, therefore thou must prouoke *God*? What if men anger thee? hast thou no body to wrecke thy anger vpon, but *God*? wouldest thou excuse thy Seruant, if, being angred and vexed by some of his fellow-seruants, hee should ease his stomacke vpon thy selfe? And further, what reason is there in this, that, because men hurt thee in thy body, goods, or name, thou must therefore wound thy selfe in thy soule, and conscience; which thou dost, when, vpon occasion of these iniuries, thou boylest in choller, and swellest in malice against him that wronged thee? What a folly were this, if, being hurt in the hand, we should goe about to helpe our selues by dashing out our braines against the walles? Our brother hurteth vs in our estate. This brings no losse to our soule: But when our reuengefull affections are vp, they bring hurt to our soule, euen the guilt of sinne, in transgressing Gods commandements. Neuer then harpe so much vpon this, *he hath wronged me, thus and thus*. Foole, none wrongs thee but thy selfe. *He hath taken away this and that*. Foole, thou takest the best thing from thy selfe. Thou talkest of that which *man taketh* from thee; but consider withall what *God hath giuen* thee, euen in this his taking away. Man hath taken away some

Chryso. *ad pop.* Antioch. *hom.* 22. ἀφείλατο σού τις τὴν οὐσίαν; οὐκ ἠδίκησεν ἐις ψυχὴν, ἀλλ' ἐις χρήματα. ἂν δὲ συμνησικακήσῃς ἐις ψυχὴν ἑαυτὸν ἠδίκησας, &c.

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temporall commodity: God giueth thee an occaſion of increaſing thy *ſpirituall commodities*, in ſhewing of true patience, humility, meekeneſſe, and ſuch like graces. This which God now *giueth* is farre aboue that which *man taketh* from thee. And yet, wiſe man that thou art, becauſe man takes from thee the *leſſe*, therefore thou thinkeſt thou mayeſt take from thy ſelfe the *greater*. It is groſſe deceit then to excuſe our ſinnes, manifeſt wrongs to God and our owne ſouls, by the wrongs that others doe vs. That blaſphemer in the law had this excuſe, that it was in *heate*, being prouoked by the contention of that other partie. Yet for all that God would haue him ſtoned to death. So *Moſes* tranſgreſſion at the waters of *Meribah*, was occaſioned by the vntowardneſſe and rebellion of the *Iſraelites*, yet this could not excuſe him before God, but, for all that he muſt be debarred from entring into *Canaan*.

Leuit. 24.10.14.

Pſal.10.32.33

4 Vpon the *diſcouragements*, and *hindrances* we receiue from others, as it were rubbes to vs in the way of godlineſſe. O ſay ſome, concerning the performance of good duties; if we might be countenanced by authority, holpen by our Miniſters, ſet forward and heartened by thoſe with whom, and of whom wee liue, oh then how zealous ſhould wee be? but becauſe we haue ſo many pinches, and pul-backes this way, wee thinke our coldneſſe, and backwardneſſe in religion not ſo liable to cenſure. Thus many people impute their not profiting, to the Miniſter, and the manner of his teaching. And if they had ſuch a Miniſter, oh how ſhould they thriue then? But as he in *Seneca* hauing a thorne in his

4 Diſcouragements.

De tranquill. animi.

his foote complained of the roughneſſe of the way, that that was the cauſe of his limping, ſo theſe, hauing thornes in their owne hearts, which make the word vnfruitfull, complaine of the thornes in their miniſters tongues, and make this to be the cauſe of their ſo ſlowe proceedings. Contrarily, many miniſters they blame their people, and thinke that if their hearers would giue them ſuch incouragements, in regarde of countenance, maintenance, deſire to learne &c. as ſome other people doe their miniſters, they ſhould then performe the worke of the Lord more carefully, and comfortably, then now they doe. But the truth is, the cauſe principally is in our owne corruption, which being not reformed, no incouragements to godlineſſe will much further vs, but being once redreſſed, no diſcouragements can much hinder vs. Therefore, if a good, and throughly mortified Chriſtian ſhould liue vnder one of *Ieroboams* Prieſts, or with baniſhed *Dauid* in a *drie deſert, where there were no water*, Pſal. 63. 1. yet hee would thriue in the power of godlineſſe; on the other ſide, an vnſound Chriſtian, though hee liued vnder *Chriſts* owne miniſtery, as did *Iudas*, yet he would come to nothing. So a good Prophet, as *Moſes*, *Ieremie*, and others, though yoked with neuer ſo crooked a people, would yet thence take occaſion of prouoking their owne zeale. An euill one, though he liued among the *violent* ones, that *take the kingdome of heauen by force*, Math. 11. 12. would yet bee cold and careleſſe. Let vs not then deceiue our ſelues, to lay our owne fault vpon the want of meanes, and ſo indeed vpon God himſelfe. For that wee haue

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not thoſe meanes wee ſo much ſeeme to deſire, and in the hauing whereof wee promiſe our ſelues ſuch great matters of our ſelues; whence is it, but from God, that hath denyed thoſe meanes vnto vs? O if we liued vnder ſuch a mans miniſtery, if we enioyed the daily company of ſuch and ſuch Chriſtians, how ſhould we proſper then? why? but God hath not ſo diſpoſed that we ſhould. If there were ſuch neceſſity of, and efficacy in thoſe meanes, as we thinke, he would not withhold them. Thinke wee not that God is in ſtead of all meanes to his, abundantly ſupplying them with the preſence of his ſpirit; who as he was a *little ſanctuary* to his people, when they were diſperſed among the heathen, ſo likewiſe ſtill to vs now a little Miniſtery, a little Colledge of Chriſtians, when his prouidence hath depriued vs of theſe meanes. But loe, an euident conuiction of our deceitfulneſſe of heart. For when we haue thoſe very ſelfe-ſame helpes, by the want whereof we excuſed our ſelues, yet our former dulneſſe and deadneſſe ſtill ſticketh by vs, we are the ſame men that before. And of the deceitfull excuſe of Tranſlation ſo much.

Ezek. 11. 16.

CHAP.

Chap. XIIII.

Of two other deceitfull excuſes of ſinne, and the vſe of the whole.

5. Cuſtome.

THe *fifth* deceitfull excuſe is that of *Cuſtome*: O ſay ſome, when they are rebuked for their ſwearing, idle, and vaine formes of ſpeech, and ſuch like ſinnes, *Truely wee meant no hurt, it is onely a cuſtome we haue got, and cannot now eaſily leaue.* What wretched madneſſe is this, that, becauſe wee are come to the very height of ſinne, (for what elſe is cuſtome in ſinne?) we ſhould therefore thinke our ſelues priuiledged to ſinne; that cuſtome in ſinne then which nothing increaſeth ſinne more, ſhould be vſed as an extenuation thereof? The *Apoſtle Peter*, when hee would diſſwade vs from the miſpending of our time in ſin, and vanity, thought he could vſe no better argument then this, that heretofore it hath beene our cuſtome of a long time ſo to doe

1 Pet. 4. 2. 3.

Hence forward (ſaith he) *line (as much time as remaineth in the fleſh) not after the luſts of men, but after the will of God.* Why? for it is *ſufficient for vs, that wee haue ſpent the time paſt of the life after the luſts of the Gentiles, walking in wantonneſſe, &c.* Lo how he aggrauates their former ſinnes, and ſo perſwades them to deſiſt, becauſe they had ſo long accuſtomed themſelues thereto. Doeſt thou then make a *but* of thy cuſtome? *Oh ſir, it is* but a *cuſtome.* Why what canſt thou ſay more againſt thy ſelfe? If thou hadſt ſworne but once in all thy life, it had been a ſin hea-

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uie enough to crush thee downe into hell: but now when thou tellest me it is thy daily custome; that thy tongue is traded in this wickednesse, how now? hast not thou mended the matter fairely? for shame then away with this so witlesse, gracelesse, and shamelesse an excuse. Would a thiefe or a murtherer, being arraigned at the barre, be so simple as to alledge in their defence, that it hath beene their vse and custome of a long time to play such reakes: Would not the iudge so much the sooner send them to the gallowes? If the plea of custome be so weake for the defence of these sins before man, why then, as *Chrysostome* reasons, should it not be as insufficient for the maintenance of swearing before Gods tribunall. Though it had beene the Antiochians custome to wash them in the baths, yet, the king forbidding them, they all left for feare of his displeasure. Wherupon *Chrysostome* conuinced them of deceitfulnes in the vse of this excuse, in pleading the *tyranny* of custome. Loe, saith he, *you may see that where feare is, there our wonted custome is left presently: feare easily ouermasters custome, though it be neuer so ancient and necessary.* It is not then our custome, but our want of Gods feare, which is the cause of our swearing. The same Father in another place maketh mention of one, who had got an *ilfauored fashion* of mouing his right shoulder when hee went, which yet hee corrected, by laying a sword ouer it, in such manner, that it should be in danger of cutting, if so it moued. And so, by feare of incision, he taught his shoulder better manners and motions. Doe thou, who pretendest the custome of thy tongue in swearing the same

ὃ δὲ γὰρ ἰσχυρὰ ἄυτε ἡ ἀπολογία, ἡ διὰ τῆς συνηθείας, διὰ τι ὁ κλέπτων ὃ προβάλλεται συνήθειαν, καὶ ἀπαλλάττεται τῆς κολασεως. διὰ τι ὁ φονεύων καὶ μοι χεύων. *Hom. 19. ad popul. Antioch. hom. 14. ad pop. Anti.* ὁρᾶς ὅτι ἔνθα φόβος ἐυκόλως λυεται συνήθεια κἂν σφόδρα χρονία τις ἦτεαν ἀγκαῖα. *hom. 7. ad pop. Ant.* ὑπὸ τινος ἀλόγου συνηθείας. ὥστε τοῦ φόβου τῆς τομῆς σωφρονίσαι τὸ μέλος ἀκαίρως κινούμενον.

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to thy *tongue*, that he to his *ſhoulder*, and in ſtead of his ſword vſe the ſword of Gods word, and Gods iudgements threatned againſt this ſinne, and thou ſhalt eaſily get ridde of this thy euill cuſtome. For, let men ſay what they will, it is nothing but their owne bad hearts, voyd of all feare of God and his iudgements, together with their ſloth and negligence, in not ſtriuing againſt their euill cuſtomes, that makes them ſuch ſlaues vnto them.

6. Subtill diſtinctions.

The laſt refuge is to helpe out the matter with ſome *diſtinctions*, and *pretences* of falſe ends, or any ſuch like quirkes. This is the tale-bearers iuſtification of himſelfe, I do it not to diſcredit him, but onely in loue and good-wil. So the wearer of long haire, I doe it not for pride, but onely to hide the deformitie of my eares, or to keepe my head warme. So the good companions, as they call them, that conuerſe familiarlie with notorious wicked perſons, we doe it onely for honeſt refreſhment, and to winne them by kindneſſe, as *Chriſt* conuerſed with the *Publicanes*, & ſinners. So thoſe *Corinthians*, that were preſent at the idols feaſts; We doe it not in honor of the idol, but only to gratifie our friends, in a thing indifferent, the eating of meats. Thus the Papiſts for their adoration of the creatures, ſay, they performe onely *ſeruice*, but not *worſhip*, which is due to *God* onely. The man of vindictiue ſpirit, can diſtinguiſh betwixt *forgiuing* and *forgetting*, and tell you hee hath forgiuen his enemie, though he haue not forgotten the wrong hee hath done him. *Bradford* in one of his Epiſtles makes mention of one that excuſed ſubſcription to the Popiſh articles being qualified with this limitation

on, ſo farre forth as they were not againſt the word of God, beeing indeede all quite contrary thereto. And in this manner hee moued *Bedford* and others to ſubſcribe. But a notable example for this deceit was that of the Iſraelites in their oath againſt the giuing of their daughters in marriage to the Beniamites. For when the women of *Iabeſh Gilead* did not ſuffice the Beniamites, and their oath hindred them from giuing any of their owne daughters, they bad them take by force of their owne virgins that ſhould come forth to daunce in *Shiloh*. Why but was not this gainſt their oath? yes, but mark what a fine quirk they found out to elude their oath, and ſo to qualifie the matter, namely that they did not giue them their daughters, but the Beniamites tooke them away. Not much vnlike are thoſe ſhifts to couſen the good lawes and oaths, againſt buying of places with mony, as the laying of wagers before hand with thoſe of whom they are to be had, that wee ſhall not haue ſuch, or ſuch a place. Such alſo was the deceit of thoſe who hauing made truce with their aduerſaries for certaine daies, did yet during the truce make incurſion vpon them in the night, and then defended it, becauſe their truce was onely for dayes, not nights. To this head alſo wee may refer that excuſe of our trauailers, who excuſe their kiſſing of the Popes toe, becauſe they doe that honour to him onely as a temporall prince, and not as Pope. But theſe men are not ſo happy in their inuentions, to ſaue their conſcience, as was once one to ſaue his honour; who grudging the Perſian king that honour of falling downe before him, and yet not

Iudg. 21.

knowing how to auoide it, purpoſely let fall his ring when he came into the Kings preſence, and ſo excuſed the matter to himſelfe, as though he fell downe onely to take vp his ring, and not to worſhip the king. And diuers ſuch like crancks as theſe might be inſtanced in. The which indeede are but curteins, we draw before our owne eies, to hide our ſin; they are indeed as the ſpiders webbe, cunningly wouen, and ſome ſlight of witt may there appeare in them, but withall they are as ſlight as the ſpiders webbe, they will not indure the breath, and blaſt of the mouth of God. Doe not then wilfully deceiue thy ſelfe. But thinke with thy ſelfe, will theſe diſtinctions, prætences and qualifications ſatisfie my conſcience hereafter in the day of triall? And thus much for the harts excuſing of our euill actions, as alſo for the iudgement of our hearts concerning our actions.

Vſe. The vſe of all this is:

1. To teach vs not to be ouer-forward in conſulting with fleſh and bloud, when any thing is to be done. Who would vſe a crooked rule in drawing of lines? Who would goe to ſuch a lawyer, whoſe counſells hee knew to be meere deceit and couſonage? If then our hearts, vnasked, doe offer vs their counſell, let vs ſuſpect it: let vs be as iealous ouer our hearts as we would be ouer a knowne crafty deceiuer.

2. Not to reſt ſecure in the iudgement of our owne hearts. Many bleſſe themſelues in their euill courſes, becauſe their ſeared and ſenſeleſſe conſciences, their deceiued and deceiuing hearts doe not checke them. The trecherous ſelling of *Ioſeph* was ſwallowed downe by his brethren, and did not trou-

ble

ble them for nigh twenty yeares afterward. The reaſon was, the miſts of corrupt affections dazeled the eies of their minde, and ſo they could not behold their ſinne in the right forme, but when affliction had remooued theſe miſts of deceit from their eies, then they beheld it, in the right ſhape, moſt ouglie, and monſtrous, and were confounded with the horrour thereof. Had they any reaſon to approue their fact all that while, and to applaud themſelues in it, becauſe of this deceitfull peace of a deceitfull heart. O ſaies one, I thanke God I finde quiet and peace in mine owne heart, whatſoeuer ſuch and ſuch iudge of me for my courſes. But what talkſt thou of peace? or what haſt thou to doe with peace (as *Iehu* ſaid to *Iehoram*) who haſt no other ground to build it vpon, then the deceitfull iudgement of thine owne blinde and bewitched heart? Thou lookeſt in troubled water, and ſeeſt no deformity in thy face. But ſtay till the water be ſettled and cleered, and then thou ſhalt ſee what a filthy miſhapen viſage thou haſt. Tell me tenne yeare hence, or in the day of thy triall, when thy heart ſhall be freed from theſe deceits, and *Chriſt* with the clay and ſpittle of ſome ſharpe affliction ſhall haue ſharpned thy dull eye-ſight, tell mee then what peace thou haſt?

3. Since our hearts, as wee haue ſhewed, are ſo deceitfull in excuſing and defending of our ſinnes, it muſt teach vs to labour for the ſpirit of *ingenuity*, for that open, and plaine heart of *Iob* in confeſſing of our ſinnes, that with him we may be feable to ſay, *If we haue hid our ſinne as did* Adam, *&c.* Though our hearts deceiued vs at firſt, to make vs *ſinne*, yet let Iob. 31. 33.

vs not suffer them to deceiue vs further, to make vs to *defend* our sinne. This is to adde deceit to deceit. This is *double* deceitfulnesse, when *single* was too much. Excellently *Austin, If thou hast sinned thou art in darkenes, but by confessing thy darkenes, thou shalt obtaine the illumination of thy darknes: but by defending thy darkenes thou shalt be darkned in thy darknes. And how wilt thou escape out of double darknes who had so much to doe with single?* And againe, " Thou hast " committed a sinne. Let it be confessed, not defen- " ded. If thou wilt take vpon thee the defence of thy " sinne, thou wilt easily be ouercome, &c. For who " art thou to defend thy selfe? Be thou ready to ac- " cuse thy selfe. Say not, either I haue done nothing, " or no such great matter, or no more then others. If " hauing sinned, thou saist thou hast done nothing, " thou shalt be nothing, thou shalt receiue nothing. " God is ready to giue thee pardon. Thou stoppest it " against thy selfe. He I say is ready to giue it. Doe " not thou lay the blocke of thine owne defence *and iustification against it: but open the bosome of thy confession, and selfe condemnation for it.*

* * *

In Psal 13.9. *Mereberis illuminari. Et quomodo euades è duplicibus tenebris qui in simplicibus laborabas.*

In Psal. 50. *Commissum est, non defendatur, in cõfessionem veniat non defensionem. Adhibes te defensorẽ peccati tui? vinceris. Quis es, n. vt te defendas? Idoneus esto, ad accusandũ te, noli dicere, aut nihil feci, aut quid magnũ feci? aut fecerunt et alij. Si faciendo peccatũ nihil te dicis deliquisse, nihil eris, nihil accipies. Paratus est deus dare indulgentiã, claudis contra te: Ille paratus est dare, noli opponere obicem defensionis, sed aperi sinum cõfessionis.*

CHAP.

Chap. XV.

Fiue deceits of the heart in perſwading to ſinne.

HEtherto of the *firſt* deceit, which is in *iudging*: the *ſecond* followeth in *perſwading*. And that is either to the *doing* of that which is *euill*, or to the *omitting* of that which is *good*.

2. In perſwading.

1. To doe euill. Where

In the *firſt* kinde there are diuers *deceits*.

The *firſt* is to colour groſſe ſins with milde termes, and ſo to preſent it vnto vs, not in it owne proper colours, but painted and guilded ouer with ſome ſhews of vertue, that it might the more eaſily winde and inſinuate it ſelfe into our affections. This is like their deceit that dye courſe cloth in fine colours. Thus *hautineſſe* comes masked in the habit of *magnanimity*; *curioſity* would be taken for the *deſire of knowledge*; *ignorance* ſhrouds it ſelfe vnder the name of *innocency*, and *riotouſneſſe* ſhadowes it ſelfe vnder the title of *liberality*, ſaith *Auſten*. So likewiſe peſtilent *hereſie* hides it ſelfe vnder the name of *profound knowledge*, and deepe learning. *Reuel.* 2. 24. *Pride* goes vnder the name of *cleanlineſſe* and neateneſſe: *Machiauelizme* and worldlines. *Prou.* 23. 4. of *wiſedome* and policy: *impudency* of preſence of ſpirit, and *lawfull audacitie*: *raſhnes*, of *fortitude*: *timorouſneſſe*, of *cautelouſneſſe*, *baſe niggardlineſſe*, of *iuſt parſimonie*: *drunkenneſſe*, of *good fellowſhip*: *couetouſneſſe*, of *good husbandrie*. And hence is that *deceitfulneſſe of riches*, in the parable of the *ſower*. How are riches *deceitfull?*

I Deceit, painting of ſinne with Vertues colours.

Superbia celſitudinem imitatur, curioſitas affectare vr. ſtudium ſcientiæ, ignorantia quoq; innocentiæ nomine tegitur. Effuſio liberalitatis vmbram obtendit. Conf l 2. c. 6. vitia nobis ſub virtutũ nomine obrepunt. Temeritas ſub titulo fortitudinis latet. pro cauto timidus accipitur. Sen. ep. 45.

Aug. in Pſa. 46.

full? The deceit is in the couetous rich mans heart, that couers his vnſatiable coueting and deſire of gathring riches with the *gentle* and *honeſt* name of *thrift*, and frugality. Thus wrong and iniuſtice deceiues often, vnder the colour, and in the appearance of mercy and compaſſion. As when wee relieue the needy with other folkes goods, or (to vſe *Auſtens* example) when wee fauour a poore man, hauing an ill cauſe, againſt a rich man hauing a good. In like manner *giddineſſe* carries a bluſh of *zeale*: and *choler*, and furie, of *valour* and manhood. Whence that ſpeech touching the fiery ſpirited man, *He hath mettle in him.* And it is *mettall* indeed, but digged out of the mine-pits of hell, *baſe* and *reprobate* mettall which neuer receiued the image and impreſſe of Gods ſpirit. And yet, as they that haue ill eyes, will miſtake one man for another: ſpecially; when they ſomewhat reſemble one another; though otherwiſe the difference betweene them be palpable; and ſo ſalute a ſtranger for a friend: ſo our *pure-blinde hearts* deceiued with that ſhadow of reſemblance, which vice ſometimes carrieth of vertue, doe oftentimes imbrace and receiue groſſe vices, in ſteade of glorious vertues. For as the Prince of darkeneſſe, the Diuell, doth ſometimes *tranſforme himſelfe into an Angell of light*, and become a *white Diuell*; for 1 *Timothie.* 4. 1. 3. abſtinence from meates, and marriage, ſauouring (one would thinke) of great mortification, are yet *doctrines of diuels*: ſo alſo can the works of darkneſſe tranſfigure themſelues into the workes of light. Not onely thoſe workes of light, whereynto they ſeeme to come ſomwhat

what neerer, but euen thoſe, (O ſtrange iugling!) from which they are fartheſt diſtant. For *yellow*, or ſome ſuch *middle* collour to be taken for white, is no ſuch great deceit of the eies: but that *blacke* ſhould be taken for white, this is a ſtrange deceit indeede. And yet this is the deceit of our hearts, to ſhape out diuers vices vnto vs, like thoſe vertues, to which they are moſt extreamely contrary. For example, not onely baſe *deiection* of mind goes vnder the account of true humility, but euen *pride* it ſelfe, as in thoſe that ſeeke praiſe by diſabling, and diſpraiſing themſelues; as in *Diogenes* treading vpon *Platoes* chayre, and ſaying, *Plato, I trample vpon thy pride*, who therefore worthily had that anſwere returned him, *Thou trampleſt on Pride with greater pride.* Thus was it in thoſe heretiques in *Pauls* time, ſo humble, that they would not preſume to come to God immediately, they would not dare to worſhip him, but the *Angels.* And yet of theſe men, in whom humility made ſo great a noyſe, the Apoſtle is not afraid to ſay, *that they are puft vp in their fleſhly minde*: lo a *proud humility.* And ſuch is that of the *Papiſts*, in whipping themſelues: for in theſe things they ſwerue from the wiſedome of the word, and follow their owne inuentions. And what greater pride, then for a man to thinke himſelfe wiſer then God, to leaue the direction of his word, and to exalt his owne fancie aboue it? Thus *Dauid* deſcribeth the proud man. *Thou haſt deſtroied the curſed proud.* But who are theſe? The next words tells vs, *that doe erre from thy commandements*: And afterward in the ſame Pſalm. *ver.* 85. *The proud haue digged pits for me.* But who be

Col. 2. 18.

Pſa. 119. 20.

those proud ones ? *which conforme not themselues to thy law.* Let there be neuer such shewes of humility, if therein wee prefer our owne wils to Gods, it is but pride varnished with some colours of humility. *Peter* no doubt, thought himselfe humble, when hee would not let Christ wash his feet: But this was onely the deceitfulnesse of his owne heart. For indeede he was proud in so doing; because, in refusing to obey *Christs* commandement, he made himselfe wiser then *Christ*. A like deceitfull was the Baptists humility in refusing to wash Christ, that was *Peters* in refusing to be washed by him. Had wee not neede now to haue our eies in our heads, least otherwise our cunning hearts obtrude vice vpon vs, in steede of vertue? What more effectuall argument can they vse to allure our affections to the loue and liking of sinne, then to set this false glosse vpon it? When the strumpet would entise the younker to commit follie with her, she doth not giue her sinne the right name of filthines, which it deserued, for that would haue driuen him away, but shee hangs out the *Iuybush* of a sweet and louely title, therewith inueigling the youth: *Come let vs take our fill of loue, and delight our selues in daliance.* Beastly whoredome is but *loue* and *daliance*. So the *sluggard qualifies* and *mollifies* his shamefull sloath with the sweet name of *peace*, and so lulls himselfe a sleepe in his sinne, *Better is a handfull with quietnesse*, (so hee termes his sloth) *then two handfulls with labour and vexation.* Thus our hearts, bawds for the filthy strumpet, Sin, teach her this tricke of deceitfulnesse, to correct her naturall deformity, with these artificiall paintings, that so

Ioh. 13. 8.

Mat. 3.

Prou. 7. 14.

Moderatio ignauiadr. Sen. pp. 45.

Ecclesiast. 4. 5.

we

we might be caught the ſooner. But as the heate of the ſunne, or of the fire will eaſily diſcouer the painting of the harlot, by melting it away: ſo will the heat of Gods word, if we bring this painted and trapped ſtrumpet thereto, plainely ſhew, that her beauty came out of the *boxe* of a deceitfull heart. And then when theſe daubings are waſhed off from this *Izabell*, that wee may ſee her in her owne hue, wee did not ſo much loue her before, but, as *Ammon* did *Thamar*, wee ſhall twiſe as much loath her afterward.

2 *Deceit*, which our hearts vſe to inſnare vs, is to make ſhow of being very reaſonable, and ſhamefaced, in crauing but a little at our hands; bearing vs in hand, that if this little be granted, they will reſt contented therewith and will demand no more. Where in truth there is a double coſenage.

2. Deceit conſiſting of two branches.

1 That there are ſome ſinnes which are but *little ones*. This was part of the *Phariſees leuen*, calling ſome commandements of God but *little commandements*, not much to be regarded. So now many account *faith* and *troth* to be put *petty* oaths. Fornication is iudged but a *tricke of youth*; Though yet S. *Paul* (to vſe the words of that moſt reuerend man of God) inſtead of that cloake of naturall infirmity and heat of youth, wherewith wee vſe to couer this ſin, puts vpon it a *bloudy cloake*, bathed in the bloud, of three and twenty thouſand, all ſmitten in one day for this ſo light a tricke. And S. *Paul* elſewhere hauing dehorted from fornication and ſome other ſinnes, which our deceitfull hearts vſe to extenuate, addeth this watch-word; *be not deceiued*. Theſe things

That there are little ſins. Math. 5. 19.

Mr. *Newſtub* on 7. cõmand. 1 Cor. 10. 8.

Epheſ. 5. 6.

things are more then tricks, more then matters of ſport, or ieſt: *for, for theſe things comes the wrath of God vpon the children of diſobedience.* What now? are thoſe *little* ſinnes, which bring on vs the *great* wrath of ſo infinite a maieſty? And is it now but a tricke to goe to hell? whether the weight euen of theſe little ſinnes, as it were ſmall ſands, will ſinke the ſhip of our ſoules, as well as our greater and groſſer ſinnes, as it were the heauier burthens of the ſhippe. Small leakes in ſhips, and ſmall breaches in walls, being neglected, leeſe both ſhippes and cities. And ſuch tradeſman, as in their accounts regard not ſmall ſummes, will quickly prooue banke-routs. Diſobedience, though in neuer ſo ſmall matters, as in eating of an apple, gathering a few ſtickes on the Sabaoth, looking into, and touching of the Arke, is yet in Gods account, no ſmall matters. For how ſeuerely hath hee puniſhed all theſe, then which yet what can wee imagine ſlighter? But it is not the ſmalneſſe of the things that leſſens either our obedience or diſobedience. There is the ſame reaſon of roundneſſe in a ſmall ball, which is in a greater one: and ſo of obedience, or diſobedience, in ſmaller or greater matters. A little thing is little, but faithfulneſſe, and ſo alſo vnfaithfulneſſe in a little, is a great matter. For it is Gods commandement that ties to obedience in leſſer things, as well as in greater: and that is deſpiſed, as well in the breach of the leſſer, as of the greater. Let vs not then thinke that any ſinne is little; ſince the very leaſt are committed againſt ſo great a God, and bring vpon vs ſo great a danger. More by far, in ſome reſpects, then doe thoſe, which

we

Aug. *de doctr. Chr. l. 4. Quod minimũ eſt minimum eſt, ſed in minimo fidelem eſſe, magnũ eſt. Nam ſicut ratio rotunditatis eadem eſt in nũmulo exiguo, quæ et in magno diſco, ita vbi parua iuſtiæ geruntur non minuitur iuſtitiæ magnitudo; in Apoſtolus acriter adeò increpat in re parua. 1 Cor 6. propter iuſtitiã, charitatem, quæ in rebus quamlibet paruulis magna ſunt.*

wee count the greater. For in the greater we sooner come to the sight of them, and so to repentance for them: whereas in the lesser, we not discerning them, through this deceitfulnesse of heart, to be sinnes at all, goe on in them, without repentance; and so, through irrepentance, in the lesser, lye open to that danger, which by repentance, wee happily escaped in the greater.

2. Besides this, there is also another deceit, that if we will yeeld to this little, wee shall no further be importuned for any more. For howsoeuer the beginnings of sinne are very *modest* and *maydenlike*, and the sliggard craues *but a little sleepe, but a little slumber*, as *Austen* in his first conuersion: yet sinne is of an *incroaching* nature, like the riuers, small at the first rising, it spreads, and inlarges it selfe in going, as a *gangrene*, it creepes on by degrees, from one part to another, till in the end it haue consumed the whole. So that grant it but her *little*, and this *little* will quickly come to a great deale. Giue it but an *inch*, and it will take an *ell*. Let the serpent but winde in his head, and hee will draw his whole body after. When the Leuites father in Law had drawne him to stay till noone, he drew him on further to stay all night, yea and till towards the euen of the next day. *Iudges* 19. If he had named the whole time at first, and prayed him to haue stayed two daies longer, hee had neuer obtained it. But at first, crauing onely halfe a day, hee comes at length to get two daies. If our hearts should demand all that they will bring vs to in the end, they would neuer bee heard: but through their deceitfull modesty of asking but a little

From these little ones to bring vs to greater. *Confes. l. 8. c. 5. non erat q; responderem nisi tãtũ verba lenta, et somnolentæ: Modo, ecce modo, sine paulũ. Sed modò, et modò non habebant modum, et sine paululum ibat in longum.*

tle, by degrees they quickly entiſe vs on to more. How true this is, will eaſily appeare, if either we looke to the matter of *faith*, or of *manners*. For the matter of *faith*, or doctrine; witneſſe the *Popiſh* ſuperſtition, in moſt of her horrible hereſies, which were not ſo groſſe at the firſt, as now they are, but after that the ſeedes and foundations of them were ſecretly laide in the ground in the primitiue Church, the degenerating ages that ſucceeded, added, one this peece, another that, till at the length, in proceſſe of time, they came to that monſtrous deformitie which now we ſee. The primacy of the *Romane* Biſhop at firſt, was onely in regard of *order* and *honour*, not of *the power* and *iuriſdiction*, which afterward he obtained. Monaſticall life at firſt was onely for ſafety in time of perſecution: and the monaſteries of the ancient were not much differing from our colledges. The vſe of images in Churches was firſt onely hiſtoricall. Afterward, thus much being granted, the idolatrous heart of man neuer gaue ouer, till the *religious* vſe obtained. Such is the danger of yeelding but to the very leaſt occaſions, and beginnings of errour and idolatry. *Mileſius* his image came out of his priuate parlor into the common hall, then into the ſtreet, next into the Churchyard, then to the porch of the Church, after that, to be on the wall, laſt of all it gat vpon the Alter it ſelfe. After *Ahaz* had made his wicked altar, and offered vpon it, he brought it into the temple, firſt ſetting it by the braſen alter, but then he brought it further into the houſe, and aduanced it to a higher place, and ſet it on the *northſide* of Gods altar. Loe how idolatry ſecretly, and by ſtealth, creepes in, and

2 King. 16. 12. 13. 14.

and gets roome of the truth, firſt for one arme, then for another; then for the other parts, till at length the truth it ſelfe be wholly iuſtled out. If error get but once into the *belfrey*, it will neuer leaue till it be in the *chancell*: if it may be ſuffred to be in the porch it will not be long but you ſhall ſee it poſſeſſed of the *Church* it ſelfe, and ſetting it in the *pulpit*. What ſhall we ſay then to thoſe reconcilers of vs and the *Romaniſts*, that would haue vs yeeld in ſomethings vnto them? Aſſuredly, if once the ſluces be opened the water muſt needs runne a meine: if the gate be ſet open, the beſieging enemy will enter. What ſhall wee ſay likewiſe to thoſe, that thinke it no ſuch great matter to yeeld vnto ſhowes and appearances of idolatry? as for trauailers into idolatrous places to ſhew ſome kinde of reuerence to the hoaſt, to kiſſe the *Popes* toe, if yet theſe be ſhewes onely of idolatry. Certainely theſe are but ſhooing-hornes to draw on further matters. Therefore the leaſt ſinnes in euery commandement are reproached with the name of the greateſt, as the vnchaſt glaunce of the eie, with adultery, and *Paul* calls the *Corinthians* ſitting downe at the idolaters feaſt, though without all intent of honouring the idoll, by the odious name of *idolatry*: becauſe theſe leſſer and petty matters (as we count them) make way, and paue a cauſey for the greater. Hence it was that *Iob* freed himſelfe, not onely from the groſſer idolatry, but euen from the leaſt ſhew of it, not onely from worſhipping the Sunne and Moone, but euen from his hands kiſſing of his mouth, a geſture onely of adoring. And becauſe heerein our harts

Doctor Fulke.

Patente porta impoſſibile eſt malum vlterius non procedere.

1 Cor. 10. 14.

Iob. 31. 27.

Adorare, eſt manum ori admouere.

hearts notably iuggle, therefore hee ſaith. *If mine heart hath beene deceiued in ſecret, or if mine hand hath kiſſed my mouth.* Thereby ſhewing that it is a part of our hearts deceitfulneſſe to draw vs on firſt to theſe matters of leſſe account, that afterward wee might the more eaſily digeſt the greater. Of this *Moſes* ſeemeth to ſpeake, when he ſaith to Iſraell, *Beware leſt your hearts deceiue you*, namely vpon occaſion of that great proſperity before ſpoken of, *that going backe*, at the firſt onely from your feruor and zeale in any true ſeruice, at length, by degrees, *you ſhould worſhip* Deut. 11. 16. *ſtrange Gods, and bow downe vnto them.* Wherefore let no man deceiue himſelfe, ſaying, O this is but a ſmall matter, why ſhould any ſtand ſo much vpon this? Yea but this ſmall matter is a ſtrong cart-rope to plucke greater after it. *A little leauen leaueneth the whole lump.* A little ſparke often kindles a great fire, deuouring to deſtruction. Aſſuredly in the iuſtice of God, puniſhing ſmaller ſinnes with greater, they that make no conſcience of ſmaller vntruths, in time come to haue ſuch large conſciences, and wide throats, that they can ſwallow downe groſſe errors, as it were great gobs at once. Hauing fallen to the Diuels *parridge*, they will ſhortly eat of his *fleſh*, and from eating of the *huskes* of grapes, they will come at length to eat of the grapes themſelues, and from this to the drinking of *wine* it ſelfe. For whereas it is onely the commandement of the Lord that binds vs in the greater matters, hee that hath boldly begun to ſhake off this yoke in the leſſer, what is there that can hold him faſt to the Lord in the greater? Gal. 1. 6. *Chryſoſtome* is very zealous in this point, writting vpon

vpon thoſe words of *Paul* concerning thoſe that vrged the ceremonies of *Moſes*, *But there are ſome that would ouerthrow the Goſpell of Chriſt.* *Why but*, ſaith that Father, *they retained the Goſpell*, "onely they "would haue brought in a Iewiſh rite, or two. And "yet the Apoſtle ſaies that heereby the Goſpell is "ſubuerted, to ſhew how but a little thing, being "vntowardly mingled, mars all. For as in the Kings "coyne, hee that clippes off but a little of his image "ſtamped thereon, imbaſeth the whole peece: ſo if "any ſhall ouerthrow but the leaſt parcell of the "truth, it is wholly corrupted, from theſe begin-"nings proceeding alwaies to worſe things: where "are they now who condemne vs as contentious, "becauſe of our diſagreement with heretikes? ——let "them heare what *Paul* ſaith, namely that they did "ouerthrow the Goſpell, who brought in but a lit-"tle innouation. So daungerous did this holy man hold it, to yeeld, though neuer ſo little, to errour, becauſe of this deceit, whereby the whole truth is ſecretly vndermined. *Wee would not giue place* ſaith *Paul*, *by ſubiection one houre*, to Moſaique rites vrged by the falſe Apoſtles, *that the truth of the Goſpell* (indangered belike by thoſe rites) *might continue*. If we neuer ſo little *ſippe* of the cup of errour, we ſhall drinke our full draught, yea wee ſhall goe on in carouſing, till we be drunke therewith. If we begin neuer ſo little to nibble vpon theſe meats, wee ſhall fill our ſelues with them, and eate till wee ſurfet.

Atqui vnum aut alterum duntaxat præſcriptum induxerant. &c.

Qui puſillum quid dam perperam admixtum totum corrumpit.

Sanæ fidei vel minimam particulam.

Qui palulum quiddam rerum nouarum induxerant.

Neither is this perſwaſion from the ſmalneſſe of the ſinne, deceitfull onely in matter of doctrine, but alſo

alſo of *life*, and conuerſation. Witneſſe the many experiences of Gods children, who, winking at ſmaller ſinnes, haue beene plunged into greater, and yet (ſo cunningly and cloſely is this deceit carried) they haue not eſpied the change. For that which our *Sauiour* ſpeaketh concerning the grouth of grace, that
Mark. 4. 26. 27. 28. it is inſenſible, like to that of the corne, where the ſeede ſprings and growes, firſt the blade, then the eares, then the full corne, the husbandman *not knowing how*, may as truely be ſaid concerning the grouth of wickednesſe; After that the ſmaller ſeedes of this vnhappy *cockle* and *darnell* are once receiued into our harts, they ſhoote forth, and ſtill riſe higher and higher, without our feeling or diſcerning: becauſe of this creeping, ſtealing, and deceitfull pace of ſinne whereby, ſtep by ſtep, by little and little it aſcendeth vp in vs, till it be come to his full height. Hence
Apoc. 2. 4. that admonition, *Remember from whence thou art fallen*. For we, becauſe we fall by degrees, our hearts deceitfully getting *this little*, doe not ſo well perceiue how farre we are fallen, till we caſt backe our eies to that high hill, where wee ſtood before, and then wee ſee how miſerably we haue beene deceiued.

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all this, ſo I doe no more, ſo I breake not out into the outward acts of vncleanneſſe? No more, O foole? How canſt thou chuſe but doe more? Thinkeſt thou a dogge will runne a way from thee, as long as thou caſteſt him bread? or that flaxe will not conceiue flame, when thou putteſt fire thereto? or that thou canſt carry burning coales in thy boſome, and not be burnt? No no. If once thou haſt let looſe the reins to theſe mad horſes, thou maiſt not looke to ſtay them when thou wouldeſt. If once thou giueſt leaue to thy corrupt affections to begin to play their parts, thou ſhalt hardly make them giue ouer. Though at firſt they be but weake, yet afterward they raiſe vp their ſpirits, and get ſtrength in going. Eaſier it is to keepe them out, then to thruſt them out. Heare not then theſe cunning inſinuations of thy heart, oh but a *little* idleneſſe, but a *little* wantonneſſe, a *little* fooliſhnes, and then wee haue done; oh but this *little* ſtretches it ſelfe farre. This *ſomewhat* goes a great way, and will not ſtay where we would. The Prouerbe is falſe heere, *Modicum non nocet, A little hurts not.* Yes, a little hurts a great deale. Little ſins vſher great ones, and bring them into the cloſets of our hearts. And heere behould a notable peece of cunning fraud in theſe crafty hearts of ours. In perſwading and inueagling vs to ſinne, they vrge hard that it is but a *little* they craue: what? will you ſticke with vs for ſo little? but when this little is once yeelded them, then they tell vs, that hauing done ſo much, it makes no great matter, if now we goe a little further: Wee cannot be much worſe, then wee are. As when we haue miſpent ſome part of the day

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Apoc. 2. 4.

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in idleneſſe, then it reaſons thus with vs: Now thou haſt loſt this part of it, thou canſt doe no great good with the remainder: it were euen beſt to be idle ſtill. The like may be ſaid in the matter of lying, theeuing, vncleanneſſe. When wee haue but yeelded a little, then our hearts tells vs, wee haue cracked our credit with that wee haue done already; wee were as good goe forward now, as ſtand ſtill. Hence it is, that when men haue once begun to ſinne in any kinde, they haue ſo luſtily laſhed on: As *Iacob* in his lying to his Father *Iſaack*, firſt, *I am Eſau, &c.* then being demanded how he came to his veniſon ſo quickly, he goeth further, moſt indignely abuſing the holy name of God himſelfe, *The Lord thy God brought it to my hand.* So *Saul* in his ſwearing and curſing: firſt, *Curſed be the man that eateth food till night*: then, *As the Lord liueth that ſaueth Iſraell*; *though it be* Ionathan *he ſhall die.* And againe, *God doe ſo, and more alſo, vnleſſe thou dye the death* Ionathan. So *Peter*, from one deniall, ruſhes on to a ſecond, a third; and from a ſimple deniall, to a deniall with execration. *Ouer ſhooes, ouer bootes*, as we ſay. So like in this regard are the waters of ſinne to thoſe in *Ezekiel.* For they come ſtealing on vs by degrees, and riſe from the ankles to the knees, and ſo higher and higher. Yet herein vnlike, that they ſtay not at the chinne, as thoſe doe, but goe ouer head, and eares, and drowne vs in perpetuall perdition. Wee muſt then carry a ſtrait hand ouer our hearts, and be as farre from gratifying them in theſe their *little*s of ſinne, as wiſer Phyſitians are their patients, in their littles of meats and drinkes hurtfull. For it fareth with vs in ſinning, as

Oportet enim vitet impudentem eſſe, qui ſemel, &c.

1 Sam. 14 24.

Pſal. 39.

as in eating, where one bit drawes downe another; though at firſt wee purpoſed to eate little, or nothing. And as we get a ſtomache, and prouoke our appetite, ſometimes by eating, ſo is our fitneſſe for, and deſire after ſinne increaſed by beginning to ſin. For as euery good worke increaſeth our holineſſe, and ſo hability for obedience, according to that of S. *Paul*, *Being made the ſeruants of God ye haue your fruit in holineſſe*: ſo euery ſinne addeth to our pollution, leauing behind it a kinde of ſtaine in the ſoule, whereby it is the readier for further diſobedience. Whence it comes to paſſe, that hauing begunne to ſay *yea* to ſinne, but for a little, we finde it ſo hard afterward to ſay it *nay* in farre greater matters, and hauing ſatiſfied the ſmaller requeſts of ſinne wee are made farre more eaſie and inclinable vnto her greater demands. Hence that warning of the Apoſtle. *Be not deceiued. Euill words corrupt good manners.* Your deceitfull heart will beare you in hand, that it matters not ſo much for words. It is but a ſmall matter, what words or phraſes one vſes. But the truth is, euill words, as ſmall as you make of them, will bring on euill deedes. *Monica*, *Auſtens* mother (as himſelfe reports it) when ſhe was a maide, began to ſippe a little wine, as ſhe poured it forth for her parents: But marke what followed vpon this ſipping. Daily adding, ſaith S. *Auſten*, vnto her firſt little new littles, becauſe he that maketh no bones of ſmall matters, by little and little will fall to greater, ſhee came to that paſſe, that ſhe could with great greedines draw dry almoſt whole cups full of wine. Loe what comes but of ſipping, and kiſſing the cup. But the example

Rom. 6. 22. cleered.

Conf. l. 9. c. 8.

Primoribus labris, orbebat exiguum. Itaque ad illud mediocrium quotidiana modica addendo, quoniam qui modica negligit paulatim decidit; in eam conſuetudinem lapſa erat vt proſe iam plenos mero caliculos inhianter hauriret. Confeſſ. 6. 8.

of *Alipius*, related alſo by the ſame Father, is farre more remarkable; who being importuned by his companions to goe to thoſe bloudy ſpectacles of the gladiatorie combats, at length with much adoe hee yeelded, yet purpoſing with himſelfe, (and telling them ſo much,) that he would keepe his eies ſhut, and ſo be abſent, euen whileſt he was preſent, ouercomming both his friends, by going with them, and alſo the fights to which hee went with them, by being but a blinde beholder of them. But being come thither, and vpon the fall of one of the fighters the people making a great out-cry, hee could no longer hold his eies ſhut, but longing to ſee what the matter was, opened them, fixed them vpon that barbarous ſight, and fedde them with the cruell pleaſure thereof. So that now, ſaies *Auſten*, *he was not the ſame he that came thether, but one of that multitude to which he was come, a right companion of thoſe with whom he came. He beheld and looked on with the reſt, cried out with them, was inflamed with them, and carried thence that madneſſe, which wrought in him an itch of returning, not onely with them that brought him thither, as a companion, but before them, as a captaine and ring-leader of many others.* But among all examples there is none to that of *Salomons*. The beginning of whoſe ouerthrow was from this deceit. It had bin a hard matter for ſo excellent a man at the firſt daſh to haue beene brought to that height of defection; no. No man ſuddenly becomes notoriouſly wicked, ſpecially hauing beene eminently vertuous before, but ſtep by ſtep, peece and peece, here a little, and there a little. Loe, therefore how *Salomons* deceitfull heart foyled

Si corpus meum trahitis, nũquid et animum et oculos, &c. Adero itaque abſens et ſic et vos, et illa ſuperabo.

Et non erat iam ille qui venerat, ſed vnus de turba ad quã venerat. Spectauit, clamauit, euarſit, abſtulit inde ſecum inſaniã quia ſi inuularetur redire non tantum cum illis a quibus prius abſtractus eſt, ſed etiam præ illis. &c.

Nemo repente fit malus.

foyled him; first onely drawing him to the more immoderate vse of pleasures, in themselues lawfull, perswading him yet that hee should still, together with the vse of them, retain his wisdome, his piety. But in the euent it prooued otherwise. As the loue of pleasures went in, so the loue of godlinesse, went out by degrees, his zeale cooled, his forwardnesse slaked. The *excessiue* vse, and loue of lawfull pleasures brought him first to a *defectiue* loue of Gods word, and from thence to the loue of vnlawfull pleasures in women; and then bodily adultery brought him at length to spirituall, euen to fearfull idolatry, as is obserued by *Nehemiah*. Eccles. 2. 3. Neh. 13. 26.

Our wisedome then must be to take heed (as the *Apostle* admonisheth) of this *deceitfulnesse of sinne*, least we be hardened, and habituated in sinne. For a habit, and hardnesse in sinne comes not at first, but by degrees, when, by receiuing the seede of euill and entising thoughts, wee come to conceiue, and then, as *Iames* sheweth, *lust hauing conceiued, sinne is brought forth*, and being brought forth is *perfited* by daily *practise*, which bringeth *custome*, and custome *necessity*. So that now wee are miserably inthralled to sinne. Sith then wee cannot well be rid of this ghuest, if once intertained, let vs be wary how wee enter into the least parley with him; since when wee are once entred but a little into this country, wee know not well how to get out: it is best for vs not to come neere so much as to the confines, and borders thereof. It is not good comming within the reach of the Lion, for feare of being caught. Neither is it good to come neere the bankes side, for feare of fal- Heb. 3. 13. Iam. 1. 14. 15. *Dum seruitur libidini facta est consuetudo, et dum consuetudini non resistitur facta est necessitas.* Aug. *conf.* 8. 5. *Nobis quia regredi non est facile, optimum est non progredi.* Ieh. *ep.* 116.

ling. *Chryſoſtome* tels vs that it is a ſafe rule, not onely to auoide ſinne it ſelfe, but alſo things ſeeming indifferent; that may toule and draw vs on to ſinne. And he inſtances in laughter, and quipping, and delicious feaſting, from whence haue flowen many miſchiefes. Theſe indifferent things, at leaſt ſo ſeeming, he accounteth the *edge of the hill*, and bids vs take heede how wee vſe them. And in truth though ſuch things may ſeeme nothing, yet there is much deceit, and danger in them. They are like *Elias* his cloud, which at firſt ſeemed very little, no bigger then ones hand, yet by and by it ouerſpreads the whole skie, and cauſeth a daſhing ſhower. Wherefore as the Prophet, in the firſt riſing of the cloude bad the king hye him to his chariot, to auoide the tempeſt, ſo muſt wee, forſeeing the danger of a great tempeſt, euen in theſe ſo little clouds, flye to our ſhelter preſently. The *Iewes* being forbidden to make couenants with the *Gentiles*, they alſo abſtained from drinking with them, becauſe that was a ceremony vſed in ſtriking of couenants, and ſo it might haue drawen them on thereto. And *Eue* hauing receiued a commaundement, from God onely not to *eate*, ſaies ſhe muſt not *touch* the fruit of the tree of knowledge of good and euill. For touching might haue drawne on taſting. The like warineſſe if wee ſhall vſe, then may wee eſcape this deceitfull ſnare of our falſe and fraudulent hearts. Otherwiſe if wee be too too regardleſſe of ſmaller matters, of the occaſions and preparatiues to ſinne, quickly ſhall wee be caught. And as in the body little prickes of pin neglected haue bred wrancklings in the fleſh, and thence

Hom. 15. ad pop Antioch.

τὰ δοκοῦντα μὲ ἀδιάφορα εἶναι.

Quemadmodum in corporibus qui vulnera neglexerunt febres gignunt et putrefactiones, ac mortem denique; ita idē et in animis qui pusilla dissimulant, maiora imitant. Chyr. in *Gal.* 1.

thence worſe matters haue followed, euen death it ſelfe at laſt: ſo here in the ſoule, our conniuence and ouer fauourable indulgence to our ſmaller ſinnes cannot but inuite and call, yea and with a magneticall kinde of attraction, forcibly draw vnto vs further, and far more dangerous miſchiefes.

III. Deceit tickling of our hearts with the meere pleaſure of ſinne.

The *third deceit* is to tickle our affections, and ſet our deſires a floate, by preſenting vnto vs the *meere* and pure pleaſure of ſinne. For howſoeuer the pleaſure of ſinne be a painfull pleaſure, a ſoure-ſweete, which hath much bitterneſſe mixed; yet our hearts cunningly hide and conceale that. The fleſh by vehemency of temptation raiſeth ſuch clouds, that the light of our vnderſtanding is taken away, as in *Dauid*, in his adultery, the fleſh did ſo poſſeſſe him with the apprehenſion of the preſent pleaſurable delight of his ſinne, that hee could not thinke of that ſhame, that griefe, thoſe wounds of conſcience, thoſe *broken bones*, thoſe ſharpe corrections that were to follow. Thus the Diuell dealt with our *Sauiour*, hee ſhewed him the world, and all the *glorie* thereof. But there was alſo much *griefe* as well as *glory* in the world: but hee would ſhew him none of that. So there is farre more gall, and bitterneſſe, then hony and ſweetneſſe in ſinne; yet our deceitfull harts will not let vs take any notice thereof, like the *Iſraelites*, that could remember the fleſh pots and onions, but not the brickes, not the boudage of *Egypt*. Thus wee deuide that of *Salomon*, *Goe to yong man, let thy heart cheere thee in the daies of thy youth, &c*: ſuppreſſing that which followes, *But know that for all this, God will bring thee to iudgement*. Thus the impure wan-

Pſalm. 51.

Eccleſ. 11.9.

Prou. 9.17.18.

ton deceiueth himselfe, who harkeneth to the sweet voice of the flattering harlot. *Stolen waters are sweet and the bread of deceit is pleasant. But he knowes not,* saith *Salomon, that the dead are there, and that her ghuests are in the depth of hell.* This deceit is much like that of boyes, hiding a pinne in a faire rose, and so pricking those that smell of them; or like that of tradesmen, that shew their chapmen the better part of the cloath, and hide the worse. But to deliuer our selues from the danger of this deceit; we must, when wee are thus tempted with the sense of present pleasure, cast our eies beyond it, and looke behind it, to see the long taile it hath of many sorrows & vexations. We must labour as wel to foresee what is to come as we see what is present: doth the Diuell shew thee, as once our *Sauiour* a goodly sight of honor, glory, pleasure, profit, &c. in sin? That thou maist not be inueagled therewith, thou must put downe his sight with another sight of shame, terror, torment here & in hell, and other such like attendants of sin, which are to be seene in the word. Thinke as well of the soure sauce, as of the sweet meat, as wel of *Iaels* nayle to pierce our temples, as of her milk, & lodging to relieue our thirst & wearines; as well of *Dalilahs* scissers to cut our hair, as of her lap to lul vs a sleep; as well of the pricking, as of the pleasantnes of the haw-thorns. The Greek *Poet* saies wittily, *If the paine of the headach were before the plesure of the wine, none would be drunke.* If we could in our apprehension feele the paine of sin before hand, wee should escape the snake that lies hid vnder the greene grasse, the hooke that lies couered vnder the pleasant bait. This is *Salomons* aduise in the tempta-

Ἐι τὸ κραταλᾶν πρότερον τȣ̃ μεθύσκεθαι &c. *Anacreon.*

tion

tion to drunkennes euen then when our teeth are ſet on water with the pleaſant colour of the wine ſprinkling & leaping in the glaſſe, to remember that yet *in the end it wil bite like a ſerpent, & hurt like a cokatrice.* And ſo in temptation to vncleannes by the fair ſpeech and alluring beauty of the harlot, to remember that *her latter end is bitter as wormewood, and ſharper then any two-edged ſword.* For here truely hath place that ſpeech of *Abner*, to *Ioab*, *Knoweſt thou not it will be bitternéſſe in the latter end?* Sinne may well bring with it a flattering pleaſure in the entry, but it alwaies cloſes with a better remorſe in the end. Pro.22.21.32. Pro.5.4. 2 Sam.2.26.

The 4. *deceit* is, when it perſwadeth vs to ſin, vpon hope of Gods mercy for pardon. This is a very vſuall & dangerous deceit. Like that of the diuels to our Sauiour, *Caſt thy ſelfe downe headlong, for the Angels ſhall beare thee vp.* So our harts to vs, caſt your ſelues, implunge your ſelues into this or that ſin: The mercy of God ſhall help you out. Poyſon thy ſelfe, here is a counter-poyſon. Break thy head: here is a plaiſter. Surfet: here is a Phyſition. An intollerable thing it is, that the mercy of God, the onely inuiter and prouoker of our obedience, through the ſophiſtry of theſe naughty harts of ours, ſhould be made an allurer & very baud as it were to al filthines. *There is mercy with thee* ſaith the Prophet, what? that thou mighteſt be deſpiſed, blaſphemed? no; *that thou mighteſt be feared.* And the loue of *Chriſt* conſtraines *Paul* to duty. Therefore ſee what noble deceiuers our hearts are, that can make that an entiſer to ſinne, which of it ſelfe is the onely powerfull, and conſtraining perſwader to godlineſſe. But let them take heede leaſt their hope of mercy

IV. Deceit, preſuming of mercy.

Pſal 130.4.

2 Cor.5.14.

mercie be not preſumption. As a man paſſing ouer a bridge, which his falſe ſpectacles make to ſeeme broader, then indeede it is, being thereby deceiued, goes beſides the bridge and ſo is drowned: ſo is it with thoſe, whoſe deceitfull hearts make the bridge of Gods mercy larger then it is, they are in danger of falling beſide it into the waters of eternall deſtruction. For though Gods mercy be of the largeſt extent, yet it is bounded with his truth. And therefore vſually in the Scriptures wee finde theſe two coupled together, Gods *mercy* and his *truth*. So that Gods mercy may not be ſuch, whereby his truth in any ſort ſhould be impeached. As it ſhould if it be proſtituted it ſelfe indifferently and promiſcuouſly to all, as well the inſolent and impænitent, as the poore, humble and broken hearted ſinner. For vnto theſe latter onely is the promiſe of mercy made. And if to the others the gate of mercy ſhould be ſet open; Gods mercies (as *Salomon* ſaies of the wickeds that they are cruell mercies) ſhould be falſe, and vniuſt mercies. But God neuer yet learned ſo to bee mercifull, as to make himſelfe falſe, and vnfaithfull.

V. Deceit, leading neceſſity of liuing.

The *fift deceit* is, when our hearts the better to hearten vs to ſinne, plead the neceſſity of liuing in this world, and maintaining our ſelues and our charges. O wee muſt needs liue, ſay ſome. And vnleſſe we doe thus, and thus (ſay breake the Sabaoth, lie, ſweare, defraud, &c.) wee cannot liue. *Eſau* vnder this pretence ſold away heauen. Hee was verie hungry, and knowing not how to releeue the neceſſity of hunger otherwiſe then by accepting of *Iacobs* conditions, accepted them. I muſt maintaine my life

ſaith

ſaith *Eſau*. At this preſent I cannot without ſome food, food I ſee none but my brothers pottage. This I cannot haue, without I buy it with my birth-right: And thus he deceiued himſelfe. The like deceit wee ſhall ſee in *Demetrius* the ſiluer-ſmith, who pleades hard for *Diana*, and the worſhip of her images by this very argument: *Sirs, ye know that by this craft we haue our goods*: If *Diana* goe downe, our liuing goes downe with her. Thus would Sathan haue beguiled Chriſt, when in his hunger he perſwaded him to releeue himſelfe by turning ſtones into bread. And indeed to get our bread by falſhood, oppreſſion, wrong, or any indirect courſe is a kinde of turning ſtones into bread. And, what good will ſuch bread doe vs? Bread made of ſtones ſhall turne into ſtones, euen in the very eating. The bread of deceit though neuer ſo pleaſant, yet in the mouth proues but grauell, ſaith *Salomon*. Prou. 20. 17. And no maruell. It was made of grauell and ſtones. And ſo returnes to his firſt ſubſtance. Another remedy againſt this deceit is to oppoſe a greater neceſſity of our ſoules liuing both here and hereafter with God. What doſt thou tell me of the neceſſity of thy liuing here? There is one onely neceſſity for which there is no excuſe, and is, not to offend God. *One thing is needefull*, ſaith *Chriſt*, to prouide for thy ſoule againſt hereafter, whatſoeuer become of this carrionly carkaſe of thine. This is the farre greater neceſſity of the two. It is not then ſimply neceſſary for thee to liue heere. Or if it were, yet not to liue by ſuch wicked meanes, which thine owne vnbeleeuing heart ſuggeſteth. *Man liues not by bread onely but by euery word that proceedes*

Μία ἐστιν ἀναγκαία ἀπορρίπτοντες μὴ προσκρούσασθαι τῷ θεῷ *Chryſ.*

Mat. 4.

Hab. 2. 4. *ceedes out of the mouth of God.* And *the iuſt man liues*, euen this his temporall life alſo, not by theſe & thoſe ſhifts, but by his Faith. And that is his meat in the want of other things, according to that of the Prophet, Pſalm 37. 3. *Truſt in the Lord and doe good, dwell in the land, and feede thy ſelfe by or with thy Faith*, as *Tremellius* reades it. And thus we haue handled fiue deceits which our hearts vſe in perſwading vs to ſinne. There remaine yet diuers others, which wee will ſpeake of in the Chapter following.

Of nine more deceits in the ſame kinde.

VI. Deceit, Pretence of doing onely for trials ſake. THerefore to proceede forward with theſe deceits; the ſixth *deceit* is, A pretence that wee will doe ſuch and ſuch things (euill and vngodly) onely for *trialls* ſake, that by our owne experience we may the better learne the vanitie of ſinne. For example, ſome will goe purpoſely to ſee maſſe, to the end, as they ſay, that they ſeeing the fooliſhneſſe, and filthineſſe thereof might learne to loath it the more. The like pretence is vſed for ſeeing of plaies, that by ſeeing many filthy ſinnes (which the Apoſtles would not haue once ſo much as to be named) repreſented and acted on the ſtage, wee ſhall learne to hate thoſe vices the more. But GOD hath appointed better ſchoolemiſtreſſes of the hatred of ſinne, then the practiſe of ſinne. Why ſhould we leaue the meanes appointed by GOD to worke this hatred of ſinne, and deuiſe other meanes of our owne? Is this the beſt way to learne continency, to

exer-

exerciſe and trade our ſelues in vncleanneſſe? Was there euer any that learned ſobriety by haunting tauernes and ale-houſes? temperance out of the ſchoole of Epicuriſme? chaſtity in the ſtewes? I deny not but God, who draweth light out of darkeneſſe, can heale the wound of the viper with the fleſh of the viper, and can make ſin, contrary to his owne nature, to worke our good, driuing out one poyſon with another. What then? becauſe the learned Phiſitian can heale vs with poyſon, ſhall wee therefore be tampering with them our ſelues? So in ſtead of health wee may quickly meete with death. No, *Salomon* himſelfe was deceiued in this point; as his Eccleſiaſtes ſheweth. And his experience may teach vs, how dangerous it is to trye the heat of the fire by putting in our finger. He gaue himſelfe to a pleaſurable delicious life onely for triall ſake, to make proofe of it, what was in it, that if he could not finde happy tranquility of minde, hee might leaue it ſo much the more willingly. But alas how miſerably was hee hampered in the ſnares thereof? How was he by this meanes drawne on to that fearefull apoſtacy in his old age? ſhall not his experience make vs wiſe? ſhall any man now thinke hee can ſafely beare that burden, which hath already broken *Sampſons* backe? Eccleſ. 2. 3.

The *ſeuenth* deceit is, when we ground our liberty which wee take of ſinning, vpon thoſe good, either graces we haue, or actions we doe; perſwading our ſelues that a litte dramme of ſome goodneſſe in vs will waigh downe many talents of wickedneſſe. For as we can couer in our brethren many vertues vnder ſome one infirmity: ſo contrarily in our ſelues (ſo cunning VII. Deceit, Preſuming vpon that good we haue.

cunning and crafty are our hearts) many, not ſlighter infirmities onely, but euen groſſer deformities alſo vnder ſome one, poore, petty, (happely) ſhow of vertue, rather then vertue it ſelfe. Thus the ciuill man thinkes his prophanneſſe and careleſneſſe in religion is ſufficiently couered vnder his vprightneſſe, and iuſt dealing in the things of this life. The glozing hypocrite thinkes his zeale in outward profeſſion may beare him out in his vncharitable, vnrighteous, and vnreaſonable dealing with men. As if *Herod* ſhould haue thought his hearing of *Iohn* a ſufficient priuiledge to him for his inceſt. Thus nobly doe our hearts deceiue vs, making vs beleeue that a great heap of chaffe can lye hid vnder a little-handfull of corne, that a little dimme candle-light can chaſe away the foggy palpable darkneſſe of Egypt. Whereas the contrary is the truth, that our little good is rather obſcured and eclipſed with our many and great euils. As in the parable of the ſower, the thorny ground is ſaid to bring forth no fruit, *Luke* 8. 14. and yet before, *verſe* ſeauen, it was ſaide that the thornes ſprung vp with the ſeede, ſo that the ſeede did not periſh in the ground, but ſprouted foorth, and yeelded ſome fruit; and yet be-
Mark. 4.7. cauſe, as *Marke* ſaies, the thornes *grew* vp, or *aſ-*
Math. 13.7. *cended*, as *Mathew* ſpeaketh, namely, aboue the fruit, therefore the fruite of this ground is no fruit: it lies buried vnder the thornes, it is ouertopped, and choaked by them. Loe now, the fruit does not couer the *thornes*, but the *thornes* the *fruit*. It is not ſaid there were no thornes, becauſe of ſome hopefull beginnings of fruit, but contrarily, no fruit becauſe of

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the thornes thriuing, and increaſing. Were it not abſurd to reaſon thus, what though there be many poiſonfull herbs in the pot? yet there are ſome good ones, and ſo the porridge may be good. Nay, if among many good hearbs, there were but one poyſonfull in the pot, a man might ſay truely, *Death is in the pot*, yea, that there were no good hearbe in it; becauſe the poyſon of the one hath taken away all the goodneſſe of the other. So in truth where there is but any one ſinne nouriſhed and foſtered, all other our graces are not onely *blemiſhed*, but aboliſhed, they are no graces. But moſt of all is this deceit dangerous in the true children of God? when they ſhall the rather preſume in ſome things to ſinne, becauſe they are the children of God, members of *Chriſt*, and ſo cannot be ſeuered from him, and becauſe they are beautified with ſo many excellent graces, which they thinke will eaſily obtaine pardon for ſome ſmall defects. Thus were the ſeruants in the primitiue Church deceiued, when vpon occaſion of their calling, they ſhooke off the yoake, and becauſe they were Gods ſonnes, would no longer be mens ſlaues. And thus would the Diuell haue deceiued Chriſt, when hee would haue had him preſumed vpon his priuiledge of being the ſonne of God, and therevpon haue caſt himſelfe downe from the pinnacle of the Temple. *Math.* 4. 6. This deceit is ſo much the more lamentable, in that theſe conſiderations ought rather to be bridles to reſtraine vs from ſinning, and ſpurres to pricke vs on to further grace, and obedience. For the more honour God hath giuen vs, the greater care ſhould we haue to maintaine

taine it, according to that of *Paul*: *walke worthy of that high calling. Should ſuch a man as I*, ſaith *Nehemie*, *goe into the temple to liue?* Againe, haſt thou ſome graces, ſome good things in thee? O then diſgrace them not with ſinne, but make them as graceſull as thou canſt, by adding vnto them what is wanting, that ſo there may be a ſweet proportion, and comely conueniency in the ſpirituall body of Grace. For as it were an abſurd ſpeech to ſay, I haue all other parts of my body ſeemely, and comely, legges, hands, eies, lippes, cheekes; therefore it matters not for my deformed and miſhapen noſe; no body can ſee this blemiſh among ſo many ornaments; yes. they will ſee it, and marke it ſo much the rather, and the deformity of thy noſe is made more conſpicuous by the conformity of thy other members: ſo alſo alike abſurd is it to perſwade our ſelues, that becauſe of ſome ornaments in our ſoules, the many monſtrous enormities thereof will be winked at. Is any woman ſo fooliſh as to thinke becauſe her face is very faire, and beautifull, therefore ſhe may ſpecke and ſpot it here and there with mire and dirt? or becauſe her clothes ſhine and gliſter, therefore ſhe may ſtaine them? Whereas the fairer the face, and the garment, the greater is the diſgrace of the ſpot, and ſtaine. So alſo would any man be ſo ſenceleſſe, as to thinke thus, becauſe I haue a good ſute, good ſtockings, cloake and band, therefore I may well enough put on an old duſty, worne, and torne hatte. No; this will diſgrace all the reſt of his furniture; and it would be nothing ſo great a ſore in the eies of the beholders, if his doublet and hoſe were

tattered

tattered, his shooes musty, his stockings broken, &c.

The *eight deceit* is, when wee presume the rather to sinne, because wee thinke to make amends for it afterward, by some good deedes, as prayer, confession, almes, &c. The couetous man sees a pray, some rich booty, whereby he may benefit himselfe much, in the iniury and oppression of his neighbour. Yea but his conscience tels him, oppression is sinne, how then may he doe it? His deceitfull heart suggesteth, that if afterward hee be a little more bountifull in giuing of almes, hee shall make an aboundant recompence for his sinne, and so bids him sticke no longer at the matter. In this one particular, *Austen* both propoundeth, and discouereth this deceit very notably. *The extortioner*, saith he; *saith thus vnto me, I am not like the rich man in the Gospell, I feast the poore, I send sustenance to the prisoners, I cloath the naked, I entertaine the strangers.* To whom hee answereth. *Thou thinkest thou giuest.* "Doe not take away, "and thou hast giuen. Hee reioyceth to whom thou "hast giuen: but he weepeth, from whom thou hast "taken away. Which of these two thinkest thou "will God heare? Thou saist to him to whom thou "hast giuen, be thankeful for that thou hast receiued: "but on the other side the other man saith, I mourne "for that thou hast taken away: God, hee saies to "thee, foole, I bad thee giue, but not of other folkes "goods. Know thou foole, who of thy spoiles and ra-"pines giuest almes, that when thou spoylest a Chri-"stian, and robbest him, thou robbest Christ him-"selfe. And if they shall be sent to hell that did not "cloath Christ (that is a Christian) when naked,

IIX. Deceit, Hope of making amends afterward.

De verb. Apost. ser. 21. tom. 10. Dicit mihi raptor rerum alienarum, &c. Agapas facio, vinctis in carcere, &c. Dare te putas: tollere noli, et dedisti.

"what place ſhall they haue in hell that made him "naked when hee was clothed? Here happely thou "wilt ſay, thou ſtrippeſt a Pagan, and clotheſt a "Chriſtian. Euen heere will Chriſt anſwere thee, *Parce damnis meis.* "oh ſpare to damnifie me. For when thou who art "a Chriſtian doeſt thus oppreſſe a Pagan? thou kee-"peſt him from becomming a Chriſtian. If thou "haſt then of thine owne, giue; if not: better for thee "to gratifie none, then to grate vpon any. So far *Auſten*, excellently ſhewing the groſenes of this deceit, that *we may robbe Peter, if afterward we will pay Paul therewith.* This kind of deceit ſeemeth to haue carried *Saul* to that his diſobedience, in retaining the fatteſt of the *Amalekites* flockes. Hee thought belike the ſtaine thereof would eaſily be waſhed out with the blood of his ſacrifice, whereof hee ſpeakes ſo much afterward to *Samuel. The people toske it to offer to the Lord thy God in Gilgal.* And ſo the whooriſh woman thinkes the like water will purge away all the filthineſſe of her luſt. *I haue peace-offerings* (ſaith: ſhee, incouraging her ſelfe, and her youth in their ſinnes) *at home, and I haue paied my vowes.* This ſeemes alſo to haue beene the deceit of the Phariſee, as ſome reade that *Lu.* 11.41. *Ye giue almes,* (namely of goods gotten by rapine, and pillage) *and then all wil be clean,* the blot of your vniuſtice you think is ſufficiently waſhed away. A horrible thing, to think that God will thus be corrupted, and made to winke at our ſin. No: *He that offreth to the Lord of the goods of the poore, is as he that ſacrificeth to the ſoone before the Father.*

1 Sam. 15.15. 21.

Prou. 7.14.

Eccleſ. 34.

But here is a double deceit. 1 That we can ſatiſfie for our ſinnes by any of our workes. 2. That therefore

fore wee may boldly ſinne. For firſt, ſay that thou couldeſt ſatisfie God for the wrong which thy ſinne doth to him, maieſt thou therefore lawfully offer wrong and violence to him? wouldeſt thou thinke thy neighbour might lawfully ſteale from thee, if after he would make ſome reſtitution? or breake thy head, if after he would giue thee a plaiſter? But then it is not ſo, that any works of obedience can ſatisfie for thy former diſobedience. If thou wert bound to a man in two ſeuerall bonds for two ſeuerall debts, and hauing forfeited one, ſhouldſt afterward pay the other, wouldſt thou be ſo fooliſh as to thinke that by paying this latter, thou hadſt ſufficiently diſcharged the former? If a ſeruant, hauing loytered all one weeke, ſhould painefully labour all the next, would his maſter yet indure him pleading the laſt weekes diligence, as a ſufficient recompence of the formers negligence? No. For it was his duety to labour both weekes. So the obedience thou performeſt to God, is a debt due to him: thou canſt not pay one debt with another. If a chapman, hauing gone long in the merchants bookes, ſhould at length pay for that hee tooke laſt, had hee therefore ſatisfied for all that was taken before? And yet this is the foppiſh deceit, not of the *Papiſts* alone, but of many of our ſelues alſo (for naturally there is much of the popiſh leauen in vs) to thinke that if after we haue ſinned, we be for a while a little more carefull then ordinary, of prayer, confeſſion, reading, hearing, and ſuch like exerciſes, then all is well againe. But *Salomon* tells vs, that the ſacrifice of the wicked is abomination to the Lord. And therefore the exerciſes

of godlineſſe performed by ſuch as wallow in ſinne without repentance, cannot pacifie his wrath.

IX. Deceit, Pretence of inſuing good.

The *ninth deceit* is, when wee perſwade our ſelues to the committing of ſome ſinne, vpon pretence, either of the conſequence of ſome great good, which otherwiſe cannot be had; or the preuention of ſome greater euill, which otherwiſe cannot be auoided. Hence that deceitfull rule, *of two euils chuſe the leaſt.* *Lot* was caught in this ſnare, when hee would haue redeemed the greater ſinne of the *Sodomites* againſt his ghueſts, with the leſſe againſt his daughters, when hee would haue preuented *Sodomy* by permiſſion of *adulterie.* So *Herod* hauing ſworne to gratifie the requeſt of that dancing minion, for the auoyding of the ſandes, ruſhes vpon the rocke, preuenting *periury*, as hee thought, by *murther.* But the truth is, A man is neuer ſo incompaſſed betwixt two euils, but hee may finde an outgoing without a third. Now as concerning the hope of ſome good that may inſue, heere *Lots* daughters were caught, as well as their father in the former. For when they fell into that foule abomination of inceſt, in all likelihoode this was that which preuailed with them, a hope they had that by this meanes, in their fathers poſterity, the Church of God (otherwiſe in their opinion neere an end) ſhould be vpheld, and preſerued: And was not here a goodly colour, to commend inceſt vnto them, the preſeruation of the Church from ruine? But had not *Abraham* as good a colour for to haue ſpared *Iſaack*, contrary to Gods commandement? euen the ſame that they had, the preſeruation,

Nemo ita perplexus tenetur inter duo vitia, quin ei exitus patea: abſq; 3.

on, and ſaluation of all the elect, which hee might feare would haue beene buried in *Haucks* aſhes, of whom hee knew the *Meſsiah* muſt come. And indeed if *Abraham* had not had a ſound heart indeed, here had beene fit place for this deceit. The leapers were thus deceiued, when, contrarie to Chriſts commandement, they diuulged the Miracle of their healing: Their reaſon was to declare Chriſts glory, and their owne thankefulneſſe. But they ſhould haue learned, that as when God commands things otherwiſe forbidden, then they are no ſinnes, as in *Abrahams* caſe: ſo when he forbiddeth things otherwiſe commanded, then they are no parts of obedience, whatſoeuer plauſible perſwaſions wee may frame to our ſelues. *Saul* alſo was thus deceiued when for the better ouerthrowing of the Philiſtimes, hee forbad the people to eate any thing till the euening. So *Rebecca*, when for gayning the bleſſing ſhe taught her ſonne how to lie. *Auſten* makes mention of ſome that iuſtified the reading of the immodeſt, and laſciuious writings of the heathen Poets vnto young boyes, by the good that comes of it, namely the fining of the tongue, the poliſhing of the ſpeech. That which is good is pretious indeede, and according to *Salomons* rule, we are to *buy* it, but yet not to our diſaduantage; with the loſſe onely of worſe things, not of better things then that wee buy. Wee muſt not buy eloquence, and *good words* ſo dearely, as with the loſſe of *good conſcience*: wee muſt not redeeme our little finger, with the loſſe of our eies. For, as excellently *Auſten*, *Good words are not more eaſily learned by thoſe*

1 Sam. 14. 24.

Confeſſ. 1. 16.

Hinc verba diſcuntur hinc eloquentia, &c.

Pro. 23. 23.

Non omnino per hanc turpitudinem verba iſta commodius diſcuntur, ſed per hæc verba turpitudo hæc confidentius perpetratur.

filthy writings: but filthineſſe is more confidently practiſed by reaſon of thoſe words. Whatſoeuer good it is wee may thinke to come vnto by ſinning, it is nothing to that hurt wee doe to our owne ſoules in ſinning. It were madneſſe to looſe a thouſand pound, to gaine an hundreth: much more to looſe it for nothing, miſſing of that hoped-for hundreth. So is it here in this deceit. In not ſinning, when wee are tempted, there is an vnſpeakeable good: now when we ſinne vpon hope of ſome great good, firſt wee looſe the good of abſtaining from ſinne, of keeping our ſoules pure from that defilement. This wee wittingly looſe. Now that great good we thinke to winne by this loſſe, is in compariſon with this, but as a dramme to a talent. This were bad enough, one would thinke: Yet here is not all. For beſides the loſſe wee purpoſely put our ſelues vnto, wee looſe alſo that wee hoped to gaine by this loſſe, both the talent, and the dramme too. As *Saul* when by his wicked execration, and cruell prohibition of foode to the people, thought to haue furthered the victorie againſt the Philiſtims; indeede he hindered it, as *Ionathan* obſerued: For if the people had not beene out of heart for want of foode, they might far more valiantly haue purſued their aduerſaries. And ſo it fareth with vs, as with the dogge in the Fable; that letting fall the fleſh that was in his mouth, to catch at the ſhadow thereof, loſt both that hee had, and that he thought to haue had, both ſubſtance, and ſhadow too. For indeede that good, which wee procure by ſinning, is rather a ſhadow of good, then any true good. When wee

doe

doe euill that good may come thereof, though the thing it ſelfe be good, yet to vs it is not good. Our ſinne in procuring it hath altered the nature of it. If this were well thought of by ſome, they would not ſo deceiue themſelues, as they doe, in vſing baſe ſhifts, and indirect, and vnhoneſt courſes, for the inriching of their ſtate, vpon pretence of doing good to the Church, whereto they ſay they ſhall thus be inabled. I tell ſuch, that the good which thus they doe to the Church, in them is no good, but turned into ſinne. For as in *Iob* it is ſaid that wee may not *lie* for God, ſo neither may wee oppreſſe, defraude, or doe any other euill either for God, or the Church of God. Hee knowes how to prouide for his Church without thee. Hee will not be honoured, with the price of a dogge, and a whore. He needes not thy *vertues*, much leſſe they *ſinnes*, either for his owne glory, or his Churches. Neuer feare, that either of theſe will fall downe, though they ſeeme neuer ſo much to ſhake, vnleſſe thou (as once *Vzzah* his hand to ſaue the arke) put vnder the prop of thy ſinne. But againſt this deceit for euer remember that golden rule of the Apoſtle, *Wee may not doe euill*, (no not the leaſt) *that good* (though the greateſt) *may come thereof.*

Iob 13.7.

Deut 23.18.

Rom. 3.

The *tenth deceit* is, when wee therefore preſume to goe on in our ſinnes, becauſe our meaning is, if wee may beleeue our hearts, to continue alſo in the practiſe of godlineſſe, as it were parting ſtakes betwixt God, and the Diuell. If our hearts ſhould perſwade vs ſo to inthrall our ſelues to ſinne, as wholy to renounce Gods ſeruice, and ſhake off his

X. Deceit, vrging of our purpoſe ſtill to continue godly.

yoake, this would not ſo eaſily be granted. But now when they beare vs in hand, that ſtill wee ſhall continue gods ſeruants, notwithſtanding our ſeruice performed to ſinne, wee quickly apprehend this, and thinke this will be fine, if wee can both pleaſe God, and our owne naughty hearts too. This was *Salomons* deceit in his firſt declination, when hee began ouer-much to hearken to the inchantments of pleaſures; that for all his pleaſures, hee would ſtill continue his former exerciſe of piety. But when once he had gone thus farre, to admit of ſuch companions with God, in the ſeruice of his heart, they could not long endure Gods partnerſhip, nor yet God theirs, and ſo *Salomon* at length gaue ouer the ſeruice of God, and ſerued idols. Neuer then let vs thinke that wee can ioyne together things ſo inſociable, godlineſſe, and wickedneſſe. It is a hard matter to exerciſe two ſeuerall trades; much more two ſuch contrarie trades, as theſe two. Neuer let vs be ſo groſſe, as to thinke wee can reconcile things altogether irreconcileable, *God*, and *Sathan*; ye cannot ſerue two contrary Maſters, *God*, and *Mammon*, *God*, and *Bacchus*, *God*, and *Venus*. The *Mammoniſt* flattereth himſelfe in his worldlineſſe, becauſe hee purpoſeth ſtill to continue his zeale and forwardneſſe in religion. But this is impoſſible. For how can ſuch a worthy princeſſe as *Grace*, indure ſuch rogues for her bedfellowes, to lodge with her in our hearts, as are Couetouſneſſe, Voluptuouſneſſe? &c. No, grace muſt haue all, or none. If any ſinnes haue but a part, it muſt haue all. Loe then notable craft. If you will let ſuch and ſuch ghueſts in to haue ſome

ſome roome, they will not be any vnquiet neighbours. Grace ſhall inioy her roome ſtill. But when once they are got in, Grace is ſo annoied, that ſhee is faine to depart preſently. And ſo all falles to their ſhare.

The *eleuenth deceit* is, when wee fleſh and confirme our ſelues in our ſinnes, becauſe of ſome humane lawes which may ſeeme to fauour them. Though yet indeed, they onely *tollerate* them, and not *allow* them. Thus the common Vſurer deceiueth himſelfe; why the law allowes ten in the hundred: yea, but the law onely ſtints, and limits it to ten in the hundreth, and ſo farre giues way to it, for the preuenting of a greater miſchiefe. And this will not be enough to excuſe the Vſurer in the *court of Conſcience*. Thus the Iewes deceiued themſelues in the matter of their *Polygamy*, in hauing many wiues; and in their diuorces for euery trifle. They thought *Moſes* law had allowed them in theſe ſinnes. Whereas our *Sauiour* ſheweth, *Moſes* onely gaue a toleration, becauſe of the hardneſſe for their hearts. So in the matter of maintenance for the Miniſtery, many, though rich and able, yet refuſe to giue any thing, becauſe they haue not thoſe things, the riches whereof the Law requires for this purpoſe. Yet the Law of God is plaine, *let him that is taught make him that teacheth him partaker of all his goods*. And againe in the cities which the other tribes muſt giue the Leuites, God would haue this proportion to be kept; ſuch tribes, as had more cities in their inheritance, ſhould part with more: ſuch as had leſſe, with fewer. By the equity of which proportion, thoſe that are richer, are bound

XI. Deceit, from humane law on our ſide.

Mat. 19, 18.

Gal. 6, 6. Num. 35. 8.

bound to giue more to the miniſtery, then the poorer. And yet, if this colour of humane law will ſerue the turne, they may giue leſſe. For the poorer may haue tithes payable by the Law, when the richer haue none. But Gods Law requires, that according to our ability, whether our eſtate be in matters tithable, or not, that matters not with God, wee ſhould maintaine the miniſtery.

XII. Deceit, from our moderation in ſinning.

The *twelfth deceit* is, when therefore wee flatter our ſelues in our ſinne, and thinke wee may well enough doe it, as long as wee keepe a moderation in ſinning, and doe not laſh out ſo farre as others doe. Thus many thinke they needs not ſticke to ride vpon the *Sabaoth*, though for trifling, triuiall cauſes, ſo they ſtay an houre by the way to heare a Sermon, and doe not wholly ſpend it in trauelling, as ſome doe. Thus many beare themſelues out in their hard and vniuſt dealing with the poore, becauſe they vſe not all that cruelty they might, and that others doe; becauſe they onely clip off the *wool*, and not the *liuing fleſh*: it may be they take but halfe the forfeiture of a band; it may be they reſtore halfe of the worth of the pledge, when it is forfeited. So Theeues thinke if they leaue ſome mony in the trauellers purſe, and let him ſcape with his life, which was in their hands, they are ſo farre from being to be accuſed for their ſtealing, that rather they are to be commended for their mercy, and moderation in ſtealing. Thus *Dauid* though hee followed his luſt in lying with *Bathſheba*, yet he would not lye with her, but being purified, according to the Law: And lying with her ſo, his deceitfull heart made him thinke hee might the

2 Sam. 11. 4.

more

more ſafely doe it. But this deceit is not hard to be diſcouered. Doth *Dauid* indeede make conſcience of *ceremoniall*, and yet none of *morall* puritie? Doth the theefe make conſcience of leauing one twelue-pence in the trauellers purſe, and none of taking many hundreths out of it? So in the remitting of halfe the forfeyture, I aske of thee, whether the ſame reaſon that makes thee giue one halfe, ſhould not preſſe thee to giue the other alſo, thou hauing no more right before God to keepe the one part then the other?

The *thirteenth deceit* is, in wreſting the Scripture to make it ſerue ourturne. And if once our deceitfull hearts can finde the leaſt colour for our ſinnes there, then runne we away with it, and take liberty to ſinne boldly. It ſhall not be amiſſe to ſee this in ſome particulars. XIII. Deceit, wreſting the Scripture to be for vs.

1 For liberty in ſinning, prophane ones alledge that of *Salomon*, *Be not iuſt ouer-much*. So a man may be too forward, and preciſe. And againe, be not wicked ouer-much. So then a man may be wicked moderately. *Obiect.* Eccle. 7. 18. 19. Explained.

Anſw. The former words are not to be vnderſtood of true righteouſneſſe, as though there could be too much there, but a deuiſed righteouſneſſe of our owne, without the word of God. Such as is that of the *Papiſts* in whipping themſelues. Therefore *Salomon* addes in the ſame place, *Neither be too wiſe*. Make not thy ſelfe wiſer then God, in preſcribing to thy ſelfe a ſtricter righteouſneſſe, then his word impoſeth vpon thee. What then? is this to cry downe the practiſe of true piety, and mortification commanded *Anſw.*

ded in the word? As for the latter words, of not being too wicked, they doe not giue vs leaue to be wicked in any ſort, though neuer ſo little, no more then the Apoſtle, ſaying, *Let not ſinne raigne*, doth thereby giue liberty to vs, that ſinne may be tolerated, ſo it raigne not; or then he doth, when he ſaies, *Let not the Sunne goe downe vpon your wrath*, thereby giue liberty to be angry till the ſunne ſet. But as there the meaning is, that if it be ſo that we cannot wholly be free from raſh anger (which were to be wiſhed) yet we ſhould not nouriſh it, but labour with all ſpeed to quench it: ſo alſo heere, that if it be ſo we cannot altogether be free from the taint of wickedneſſe, yet that wee ſhould keepe our ſelues from laſhing out into the exceſſe thereof, as the common ſort doe, no farther are the words to be ſtretched.

Rom. 6. 12.

2 For continuing impenitently in their ſinnes they alledge that of *Salomon*, *The iuſt man falleth ſeauen times a day, and riſeth againe.* Which is to be vnderſtood of his falling into *affliction*, and not into *ſinne*. So likewiſe they vrge that of *Ezekiel*, *At what time ſoeuer a ſinner repents, &c.* But they forget that of S. *Auſten*, *Hee which giueth pardon to the repenter, doth not alwaies giue repentance to the ſinner.*

Prou. 14 16.

3 For mixt dancing of men and women, that of *Salomon*, *There is a time to dance.* *Anſw.* *Salomon* ſpeakes not of ſuch things as we ought to doe, or may doe, by the *commandement*, or *permiſſion* of God: but of ſuch things, as fall out, and come to paſſe by the *prouidence* and *decree* of God. *There is an appointed time*, namely in Gods eternall decree, *for euery thing*; name-

Eccle. 3. 4. expounded.

namely that falls out, euery, either croſſe, or pleaſing accident; for otherwiſe there is no ſuch time, wherein we are bound to throw away that wee haue, ſo as we are to keepe and get it.

4 For vſury, that in the parable, *Why diddeſt thou not put it foorth to the exchangers, that I might haue mine owne vantage?* *Anſw.* Grant that this be ſpoken in alluſion to the practiſe of common and cruell vſurers, yet the Scripture doeth no more allow of the common trade of vſury by borrowing a ſimilitude of them, then of vniuſtice, in the parable of the theeuiſh ſteward, or of theft, in ſaying, Chriſt ſhall come as a theefe in the night, or of the heathens Olympicke games, in comparing the practiſe of Chriſtianity to thoſe races, or of dancing in that parabolicall ſpeech, *Wee haue piped, and yee haue not danced,* or of charmes and incantations, in likening the wicked to the *deafe adder, which heareth not the voice of the inchanter.*

Math. 25. 27.

Luk 16. 1.
1 Theſſ 5. 2.
1 Cor. 9 24.
Mat. 11. 17.

5 For fornication, that it is indifferent, the words of the councell, *Acts* 15. ioyning fornication, and conſorting it with things indifferent, viz. *bloud*, and *things ſtrangled.*

Anſw. The reaſon of that coniunction was the generall account that thoſe times made of fornication, not the councells owne opinion.

6 For defiling, at the leaſt the outward man with idolatry; *Naamans* petition, *God be merciſull vnto me when I come into the houſe of Rimmon*, with the Prophets anſwere, *Goe in peace.* *Anſw.* The words in the *originall*, as ſome learned haue obſerued, may be reade thus, *God be merciſull vnto mee, for I haue gone into*

2 Kings 5 18. Interpreted.

into the houſe of Rimmon, ſo that *Naaman*, now purpoſing wholly to cleaue to the true God, craues pardon, for that which hee had done, no *leaue*, for that he was to doe. The word is vſed in the ſame manner in the inſcription of two Pſalmes together; In the 51. Pſalme, *A Pſalme of Dauid, after the Prophet Nathan came to him.* For he did not make the Pſalme, till after hee had beene with him. So in 52. *Pſalme, A Pſalme of Dauid, after that Doeg came, and ſhewed Saul, &c.* And in Pſalme 54. *After the Ziphims came.*

7 For a *lawleſſe liberty* to deale with our owne things as wee liſt, that in the parable, *May I not doe with mine owne as I liſt?* *Anſ.* It is Gods ſpeech, and his peculiar priuiledge, not thine, who haſt nothing ſimply thine owne.

Math. 20. 15.

8 For *temporizing* and framing of our ſelues to all companies, that of the Apoſtle. *Vnto the Iewes, I became as a Iew, &c. An.* The Apoſtle became as a Iew to the Iewes, and as a Gentile to the Gentiles, not in conforming himſelfe to any of their impieties: for he neuer ſacrificed to the Gentile Gods, to make himſelfe as one without the Law, to them that were without the Law; but, 1. in the vſe of things indifferent. 2. in a mercifull compaſſion towards them, tenderly earning in his bowels ouer their ſoules, not in a crafty counterfeiting of their faſhions. Hee becommeth as a ſicke man to the ſicke, not that feineth himſelfe to be ſick of the ſame diſeaſe, but that miniſtreth vnto him, and, with a bemoning minde, thinketh what he would be glad others ſhould doe to him being ſicke, and does the ſame to his brother. Diuerſe ſuch like wringings of Scripture might bee inſtan-

1 Cor. 9. 20. Opened.

Compaſſione miſericordiæ, non ſimulatione fallaciæ fit. n. tanquam ægar qui miniſtrat ægroto, non eum ſe febres habere mentitur, ſed cli animo condolentis, &c. Aug. *in epiſt.*

inſtanced in. But theſe are enough to giue vs a ſay of the deceitfulneſſe of our hearts in this kinde.

The *laſt deceit* is, the inuenting of inuaſions, how to elude ſuch arguments, whether from the Scripture, or from ſound reaſon, as make againſt our ſinne. To ſhew this in ſome particulars. XIV. Deceit, Eluding the Scriptures againſt vs.

1 When wee plucke and pinch the long haire of ruffians with that pregnant text, *It is a ſhame for a man to weare long haire.* Nature it ſelfe teacheth it. 1 Cor. 11. 14. *Anſwere* is made, that it is onely to be vnderſtood of ſuch haire, that is as long as womens. But as it is ſaid of the *Phariſees*, that their *Phylacteries* were *broad*, but their *expoſitions* of the Law *narrow*, ſo it may be ſaid of theſe men, their *haire* is *long*, but their *expoſition* of this Scripture is very *ſhort*; whiles they reſtraine the word, which ſignifieth to nouriſh the haire at large, onely to ſuch a kinde of nouriſhing, as women vſe, that let it grow downe to their feete. *Homer* vſing the Apoſtles word, calls the *Graecians*, nouriſhers of their haire; who yet I hope did not weare their haire ſo long as women, that they were faine to bind it vp. Thus in ſtead of clipping their haire, they clippe the Scripture. κομᾶν.

2 The like ſhift is that which is vſed to decline the ſtroke of *Deut.* 22. againſt *ſtage plaies*, where the man that putteth on womans apparell is ſaid to be an *abomination to the Lord.* A fearefull thunderbolt. But loe, a thicket, which ſome of *Adams* ſonne haue found to hide themſelues from this thundring voice of the Lord; and that is a corrupting gloſſe, which interprets it of ſuch onely, that weare womens apparell *ordinarily*, and *daily*, ſo as women vſe to doe. Deut. 22. 5.

Yea,

Yea, but the word is to *put on*, and it cannot be denied, but players put it on, when they act womens parts. And the ſame word is vſed of *Dauids* putting on *Sauls* armour, who yet put it off againe preſentlie.

Ii boch. 2 Sam. 17.

3 And laſtly, not to exceede in multitude of examples, when the negligence of Paſtours is checked with that expreſſe commandement, *feede the flocke*; that is, faith the deceitfull heart, either by thy ſelfe, or by another. And yet Chriſt biddeth *Peter* if hee loue him, and as he loues him, to feede his ſheepe. Looke then how thou art to loue Chriſt, ſo thou art to feede his ſheepe. If thou thinkeſt it enough to loue Chriſt by a deputy, then maiſt thou alſo ſafelie thinke it enough to feede his ſheepe by a deputy.

It might be ſhewed in many other things beſides, how full of ſubtill and ſophiſticall wit our hearts are in coining of diſtinctions, and deuiſing ſhifts to reſtraine *hatreds*, as they call them, that is, the commandements that make againſt them. But the queſtion is, whether theſe diſtinctions will goe for current, or no, before God. In theſe caſes it is beſt to take that which is ſureſt, and freeſt from danger. No danger at all of ſinne can there be in neuer putting on of womans apparell, in wearing our haire in the ordinary ſhortnes, in feeding the flocke in our owne perſons. But the other matters are doubtfull, and queſtionable. Take heede therefore, leaſt, on thy death bed, thou make this doubt, O what if that were not the meaning of that place, feed the flocke, that is, either by thy ſelfe, or by thy ſubſtitute? How if Chriſt meant onely feeding by our ſelues, in our owne perſons?

Odia reſtringere, fauores ampliare.

ſons? how then? who ſeeth not, that when death commeth, then all our quirkes of wit, whereby wee ſoothed our ſelues in our ſinnes, vaniſh away as ſmoake? Venter not then to leane vpon ſuch broken ſtaues, which will ſurely faile thee in thy greateſt neede.

CHAP. XVII.

Sixe deceits of the heart in perſwading to the omiſſion of good.

HAuing ſpoken of the deceits of our hearts in perſwading to the *commiſſion of euill*, it remaineth that we proceed to their deceits in perſwading to the *omiſſion* of that which is *Good*. And they are ſpecially *ſeauen*.

2 To omit good, where the

The *firſt* is, when, as before the fowle and ougly face of ſinne was painted with the faire colours of vertue and holineſſe: ſo here, contrarily, the beautifull face of vertue is all to be ſlurred, and ſmeared with the blacke ſoote of thoſe vices, which ſeeme to haue ſome affinity with it. Thus conſcience of ſinne is traduced as preciſe niceneſſe, and needleſſe ſcrupulofity; obedience to Gods lawes is thought the baſeſt bondage, *Pſalm.* 2. Iuſt ſeuerity heares ill, vnder the name of mercileſſe cruelty. Zeale is cenſured for hypocriſie, raſhneſſe, madneſſe. Patience for ſtupidity, and cowardize. Humility for baſeneſſe of

I. Deceit, diſfiguring of vertue with ſins deformities.

2 Kings 9. 11.

minde: wiſedome for craft. And ſo are many excellent graces and workes diſcredited with vs, and wee brought out of loue, and liking with them. *Iudas* diſgraced the iuſt and honorable liberality of *Mary*, in breaking the boxe of ointment on our Sauiour, as too profuſe and riotous a waſt. The Iewes taxed *Iohns* ſeuerer *grauity* as *diabolicall*: and *Chriſts* gentler *affability* as *Epicureall*, and ſauouring of licentiouſneſſe. *Ahaz* counted truſting on God to be tempting of him. And the *Papiſts* ſlaunder marriage, as an vncleane and fleſhly worke. Herein vertue fares much like her followers, who neuer could be free from thoſe aſperſions, and imputations, which of all others they leaſt deſerued. But, as the wicked, to bring the godly into hatred, haue alwaies raiſed vp ſlaunderous reports of them, that they are thus and thus, (as of the Chriſtians in the Primitiue Church, that they were enemies to the Emperours, practiſers of vncleanneſſe in their meetings, &c.) when indeede they are nothing leſſe ſo doe our hearts craftily miſinforme vs of vertue, and as once they of the *Hugonotes*, tell vs terrible things of it, to bring vs quite out of conceit with it.

Math. 26. 8.

Eſay. 7. 12.

II. Deceit to bring from a little to nothing.

The ſecond is, when our hearts would onely obtaine thus much of vs, to remit but a little of our forwardneſſe and zeale, as in the ſtrict obſeruation of the Sabaoth, and other ſuch like duties. For by this meanes, as in committing of ſinne the deceit of our hearts was, to bring vs from a *little* to *much*: ſo heere, from a *little* to *nothing* at all, that by little and little degenerating, at the length we might be quite ſtript and emptyed of all goodneſſe. A fearefull example

ample whereof the Church of *Epheſus* yeeldeth; whoſe little abatement of the feruour of her firſt loue made way to the remoouall of her golden candleſticke, and ſo to the bringing in of that fearefull and fatall darkeneſſe wherein her former ſo glorious and ſhining a light was wholly extinguiſhed. Our wiſedome therefore in ſtanding out againſt our owne hearts, and the Diuell, with whom they conſpire, muſt be like to that of *Moſes* in ſtanding out againſt *Pharaoh*, not to yeeld ſo much as a hoofe; If we doe, our caſe in the end will be the ſame with them, that yeeld all at once, and at the firſt daſh wholly fall away. It matters not greatly to *Sathan*, in the ſpirituall ſhipwracke, whether the ſhip be ſuddenlie caſt away by ſome violent tempeſt, or be drowned by degrees, the water getting in by little and little at ſome little hole. Lingring conſumptions, bring death, as well as the violent burning feuers. *Hee that is careleſſe in his buſineſſe*, ſaith *Salomon*, *is brother to the waſter*, and will ſurely come to pouerty in the end. This is true alſo ſpiritually. If once wee beginne to ſlacke of our care and watchfulneſſe, and begin to grow cold and careles, and to carry our ſelues remiſſely in religion, wee ſhall quickly come into the ſame caſe with them, that waſt and hauocke all conſcience at once. Since therefore this is the Diuells craft, and our owne hearts together, not to ſet vpon our whole treaſure and ſtore at once, but heere a ſnatch, and there a ſnatch, till by little and little, they haue exhauſted vs: like *Nebuchadnezar* in the ſpoile of the Temple, firſt taking away one part of the furniture, then another: it ſtands vs in hand to holde

Reuel. 2. 4. 5.

Prou 18. 9.

Dan. 1 2. compared with *Ier.* 26. 19. 20.

faſt our owne, and not to let goe the leaſt parcell thereof. For if once a breach be made in vpon vs, and but ſome little taken away, wee cannot but be weakened thereby, and ſo lye open to further danger. *How often* ſaith S. *Auſten*, "hauing at firſt but "tolerated of thoſe which tell idle tales, leaſt wee "ſhould offend the weake; afterwards by little and "little haue wee come willingly to liſten vnto them? If once we become lukewarme, wee are ſo much the fitter to become cold, and then to freeſe. If we ſuffer zeale to coole, quickly wee ſhall come to reſt in the outward performance of religious exerciſes, without any ſenſe of the quickning life and power of godlineſſe in them, and at length wee ſhall proceede on, from this dead ſenſeleſneſſe, to open prophaneneſſe, and contempt of all goodneſſe. Withſtand then the firſt beginnings of declining.

Confeſ. 10. 35. *Quoties narrãtes inania primo quæ tolerauimus, ne offendamus infirmos, deinde paulatim libenter audiuimus?*

III. Deceit, ſeuering of the pleaſure of godlineſſe from the trouble.

The third is, when the pleaſure, comfort, and reward of godlineſſe is ſeuered from the toyle, trouble and affliction that waites vpon it. As, contrarily in ſinne our hearts cunningly abſtracted the paine from the pleaſure. This deceit ſometimes preuailes with the godly; as with *Dauid*, when conſidering the preſent afflictions of the godly, he cries out, *I haue waſhed mine hands in innocency in vaine.* But more commonly with the men of this world, when they here that hard ſaying, *If any man will liue godly, hee muſt ſuffer perſecution*, and *if any man will be my diſciple, he muſt forſake all*, father, mother, lands, liuing, and life it ſelfe. But here *Chryſoſtome* giues vs an excellent rule, that when in any good thing to be done for Gods cauſe, there ſeemes to be loſſe, we ſhould not onely

Pſal. 73. 13.

Hom. 15 *ad pop. Antioch. in fine.*

looke

looke to the loſſe, but to the gaine alſo incloſed in this loſſe. Art thou to giue almes, and doth the expenſe of money trouble thee? Conſider alſo the returne and increaſe of that which thou expendeſt. Haſt thou loſt any thing in thy outward eſtate? Giue thanks to God. And conſider not the griefe which thy loſſe, but the ioy and comfort which thy thankſgiuing affordeth thee. Art thou reuiled, and reproched? beare it with a good ſpirit, and thou haſt more cauſe to glory in thy *patience*, then to grieue in thy *reproach*. We ſee the husbandman conſiders not the ſowing in teares, but his harueſt, his reaping in ioy. The fiſherman lookes not to the caſting in of the net, but to the draught, nor the merchant to his ſea-voyage, but to the returne of his merchandize: ſo muſt we not ſo much looke to out loſſes, croſſes, afflictions, as it were the ſhowring & lowring ſeedſtime, but to our reaping time, our harueſt, the comming of our Sauior, the blaſt of the trumpet, the exceeding glory prepared for vs. With *Moſes* we muſt looke to the recompence of reward, and the eternall waight of the *crowne* muſt waigh downe with vs the light and momentany waight of the *croſſe*. And as in ſinne wee ſhould haue a fore, not ſeeing onely, but feeling alſo of the paines, when nothing but tickling pleaſure preſents it ſelfe: ſo in obedience, of the pleaſure, when nothing ſhews it ſelfe to the outward eye, but paine and trouble. If thus we can doe and truly conioyne thoſe things which our cunning hearts fraudulently ſunder, the *crowne of thornes*, and the *crowne of glory*, *Golgotha* and *Caluarie*, *coſuffering* and *coreigning* with *Chriſt*; then ſhall we account the Heb. 11.

rebuke of Chriſt a matter of incouragement, yea a greater attractiue vnto godlineſſe, then all the treaſures of Egypt. For the leſſe our reward is heere with men, the greater may we aſſure our ſelues ſhall it be hereafter with God. For if cruell men haue ſo much good nature, as to ſee the paines which others haue taken for him, to be recompenſed: thinke we that the God of mercy can ſuffer them to go vnrewarded of him, that haue ſuffred ſo much for him?

Yea, but in preſent thou ſaiſt thou ſeeſt, and feeleſt nothing but paines, puniſhments, troubles, and tribulations. Firſt, this is not ſo. Much comfort, and ſweetneſſe of delight is there in the very act of obedience, in regard of the peace and ioy of conſcience; as contrarily much torture, & terror in the very act of ſinning: for heere euen in laughing, the heart is ſorrowfull, as in the way of obedience, euen in mourning the heart is light and cheerefull. In which regard, though there were no heauen, nor future reward of glory, yet the godly life, with all the troubles thereof, were to be preferred before the ſinfull with all it pleaſure; onely becauſe of the ſweet quiet, and contentment of an vnguilty conſcience, whereas the wicked haue a tormentor within, a ſelfe-condemning conſcience. The mudde and mire of which raging ſea troubleth, and diſtempereth the pleaſures of ſinne, which yet, if vntroubled, ſhould laſt but for a ſeaſon, hauing a moſt miſerable ſucceſſour to follow, endleſſe and remedileſſe ſorrow. So quickly in ſinne doth the pleaſure fade and vaniſh, leauing behinde it perpetuall paine: wheras in obedience contrarily the paine is tranſient, the pleaſure eter-

eternally permanent.

Now that in obedience first thou hearest and celeſt of the worſt, and the better is reſerued for the time to come, this ought the rather to hearten thee thereunto. As being an argument that there is no deceit which here thou needeſt to feare. For where deceit is ment, there the beſt things that may tickle and tempt vs are ſhewed, the worſe are concealed, till afterward. As for example, thoſe that ſteale away children, doe not tell them of rods and ſtripes, but of plummes, apples, cakes, babies, hobby-horſes, and ſuch like knackes, that vſe to pleaſe children. And then hauing thus caught them, the poore children afterward feele much woe and miſerie; ſo in catching of birds and fiſhes, their daily foode, that they delight in, is ſhewed them: the ſnare, the hook they feele afterward. And thus do our hearts, as we ſhewed, deceiue vs in perſwading vs to ſinne by obiecting to our ſenſes the pleaſurable delights therof, not telling vs of the *after-claps*. But now in obedience, the word of God firſt tels vs of the *griefe*, then of the *glory*; firſt of the *labour*, then of the *reward*, firſt of the *teares*, then of the wiping *handkercher*, firſt of the *race*, then of the *garland*, firſt of the *fight*, then of the *kingdome*. Is not this plaine dealing to let vs know the worſt before hand? Doth not God herein deale as a Father with his child? And will a Father cooſen and circumuent his owne childe? No. And yet firſt, in his childhood, he tels him of the ſeuere ſchoole-maſter, of the ſwindging roddes, of the hard ferule, and of ſuch like terrible things. Afterward, when he is come to age, he tels him of his inheritance,

Chryſ. hom. 16. ad pop. Ant.

heritance, and passeth it ouer to him. Lo then what a strange deceit this is, for our harts to make vs beleeue that to be an argument of Gods deceiuing vs, which is so cleere an euidence of his faithfulnesse. If now wee were told onely of pleasures and delights, we might suspect deceit, and feare there would be none in the end. But now hearing nothing but of the crosse, of gall, and wormewood, we may the more perswadedly assure our selues, that the wine and hony will come, and that beginning with the dolefull darknesse of the night, we shall end in the ioyfull light of the day. Where ioy hath the beginning, there feare of griefe makes our ioy grieuous: where griefe, there hope of ioy makes our griefe ioyfull.

IV. Deceit, remembrance of that by past.

The *fourth* is, from the remembrance of that good which we haue already done. Whereupon we falsly inferre that we may now sit downe, and rest vs a while, as hauing done enough for our parts. This seemes to haue been *Iehues* deceit: He thought it enough he had destroyed *Ahab* his posterity, and idols. He thought this a great matter, and therfore that the doing of this might well excuse him for the not destroying of *Ieroboams* Calues. But *Paul* had done far more, and yet forgat that which was past, and still pressed towards the mark, notwithstanding hee had so happily combated with his corruption, that he could say, *I am crucified to the world, and the world to me*, yet he still continued *beating downe his bodie*. So *Timothie*, though a rare man for mortification, yet continued still in the vse of such seuere abstinence, that *Paul* was faine to stay him, and bid him

Phil. 3.

Gal. 6.

1. Cor. 9.

him drinke no longer water. But marke heere the deceit of our hearts in turning the *ſpurre* into a *bridle*. For there cannot be a more forcible incitement to proceeding on in grace, then from our owne beginnings, and former practiſe. All loſt, if wee giue ouer, before the race be fully run out. Wherfore S. *Paul* perſwades *Philemon* to ſhew mercy to *Oneſimus* by reaſon of his former practiſe of that grace towards others; for hauing ſaid, *We haue great ioy and conſolation in thy loue: For by thee brother the Saints bowels are refreſhed*, he inferreth preſently this. *Wherefore I beſeech thee for my ſonne Oneſimus*: Refreſh thou his bowels, as thou haſt done others of the Saints. Stil hold out in the exerciſe of this grace, that thou maiſt receiue a full reward. In like manner he reaſoneth with the Corinthians, *As ye haue abounded in loue and knowledge &c. ſo ſee ye abound in this grace* (of liberality) *alſo*. Wee contrarily, think our aboundance in ſome graces may diſpenſe with our defects in others. But, as in the parable of the loſt ſheepe, the ſhepheard leaueth the ſheepe he hath, and ſeeketh out that he wants; ſo ſhould we heere: In our thoughts, at leaſt, leaue thoſe graces thou haſt. Doe not ſo ſtand thinking of them, that thou ſhouldeſt neglect that which thou haſt not. In the parts of our bodies none ſo fooliſh as to reaſon, no matter for the want of mine eie, becauſe I haue eares, noſe, &c. No ſouldier ſo ſenceleſſe, as to ſay, no matter for a head-peece, becauſe I haue a breſt-plate. In the furniſhing of our houſes, if one onely ornament be wanting, we doe not thinke the want made vp in the reſt, which we haue, but contrarily, that

Phil. 8. 9. expounded.

2 Cor 8. 7. cleered.

that we ought ſo much the rather to prouide that which is wanting, becauſe of thoſe we haue. In running of races, the people hollow, and ſhout not to the hindermoſt, but to the formoſt that are neereſt the goale. The like hartening ſhould we giue to our ſelues, the neerer we approach to the end of the Chriſtian race.

τὰς ἐλάττους ὁρᾶτας τῆ βραβείων διεγείρεσθαι μᾶλλον. *Chryſ. hom. 9. ad pop. Ant.*

V. Deceit, compariſon with inferiours. Luk. 18. 11.

The fift is, from comparing our ſelues with others that are worſe, as the Phariſie compared himſelfe with the Publican. Hence we gather, that as long as we haue others farre behind vs, we need not ſo beſtirre vs. This deceit is like that of the drapers, that commend a carſey by laying it to a rug. Wel in other things we doe not ſo deceiue our ſelues. A man of ſome competency in his outward eſtate, if he ſee a begger that hath nothing, will not thereupon conclude that he is rich enough, and need ſeeke for no more. No, but if there be but one richer man then himſelfe, he is an eye-ſore. As long as he ſees him, he thinks himſelfe poore. So the runner in a race haſtens his pace by looking to thoſe before, not ſlackens it by looking backe to thoſe behinde. So ſhould we rather caſt our eies vpon thoſe that are of greater eminency in grace, then our ſelues, and then hang down our heads, and couer our faces in ſhame to ſee what *nothing* we are, and then put to the ſpur to this dull iade, our naughty fleſh, that wee may make more haſt in our iourney.

VI. Deceit, Pretence of auoiding euill.

The ſixt is, when we abſtaine from good, vnder pretence of auoiding euill: which anſweres to that deceit in the former kind, of doing euil for the procuring of good. This is the deceit of the Papiſts, in not

not ſuffering the Scriptures to be reade of the common people, becauſe of the hurt that may come of it. *Auſten* makes mention of ſome, that neglected the meanes of knowledge, becauſe *knowledge puffeth vp.* And ſo would be *ignorant*, that they might be humble, and want knowledge that they might want *pride.* So the Philoſopher plucked out his eies to auoide the danger of vncleaneneſſe. But we muſt learne neuer eyther to feare *good*, though it may ſeeme neuer ſo hurtfull, nor to embrace *euill*, though neuer ſo *profitable.* Hurtfull good is more profitable, then profitable euill.

In Pſ. 130. Sed rurſus ſunt quidam homines qui cum audierint qui ahumiles eſſe debent, dimittunt ſe nihil volunt diſcere, putantes quia ſi aliqui, didicerunt ſuperbierunt, et in ſolo lacte remanent.

CHAP. XVII.

Of another deceit in the ſame kinde.

THere remaineth yet one deceit more in this kind, for which, it being ſomething more large, we haue reſerued this Chapter. And that is the inuenting of falſe reaſons, to detaine our ſelues from performance of duetie. For euen in ſuch dueties, whereto we haue bound our ſelues by vow, we will yet goe about to ſlip the collar, & to vntie the knot: which *Salomon* intimateth in that Prouerbe, *It is a ſnare after the vow to inquire*, namely colourable reaſon to elude our vow: Much more then will our deceitful hearts doe the like for thoſe duties, whereto tyed onely by Gods commandements. For if they haue ſleights to looſe a double knot, both of a commandement, and vow to: much more then a ſingle knot

VII. Deceit, inuention of falſe reaſons, or ſhifts.

Pro. 20. 25. explanied.

knot of a commandement alone. To exemplifie this in ſome particulars; Many, when called to the ſupper of the Lord, pretend their want of preparation, and vnfitnes, by reaſon they are not in charity with their brethren. A notable deceit! For why doe they not vpon the ſame ground refuſe to pray alſo, becauſe loue and vnity are as well required heere, as in the Sacrament; yea a ſincere profeſſion of it, *forgine vs, as we forgiue, &c.* When, in the publique reformation of religion, vnder *Ezekiah*, there was ſome backwardneſſe in the Prieſts and Leuites, and they happely with the ſluggard were readie to hold the hand in the boſome, and to crye, A Lion in the way, This innouation will bee dangerous, wee dare not be ſeene in it: *Ezekiah* (as after him *Emilius Paulus* Conſull, when no body elſe durſt, himſelfe ran in the hatchet into the temple of *Serapis*, the demoliſhing whereof the Senate had decreed) began firſt himſelfe, and awaketh theſe ſluggards
2 Chr. 29. 11. with theſe words: *O be not deceiued my ſonnes; God hath choſen you, &c.* As if he ſhould ſay, I know your hearts are cunning and deceitfull enough to ſuggeſt falſe reaſons, to diſcourage you, but harken not vnto them. Doe your duty. So alſo in the maintenance of the miniſtery, becauſe of the many vaine ſhifts which men haue for their baſe and illiberall dealing with vs, ſaying, We liue idly, and doe nothing but ſpeake a few words, &c. Therefore S. *Paul*
Gal. 6. 6. hauing exhorted the *Galathians* to this duty, to take away all their witie excuſes, addes, *Be not deceiued, God is not mocked.* Thereby ſhewing, that as in diuers other things, the deceitfulneſſe of our hearts

ſhewes

shewes it selfe, so in this, namely the forging of idle reasons, to satisfie, & beare out themselues in the neglect of duties, commanded by the word of God. And as this deceit is in the people, in denying the minister his dues, so also in the minister in denying the people theirs, the due, namely of spirituall inspection, and instruction. For heere some pretend, that for a while they withdraw themselues, that they might follow their studies in the Vniuersitie, and so be the better fitted for their charge. When yet *Timothy*, for the Churches behoofe, forsooke *Pauls* company, his deere Master, with whom if hee had abode still, neglecting the Church, hee wanted not this pretence, that hee did it to furnish himselfe with greater store of knowledge. For *Paul* might haue beene in steed of many vniuersities to him. So in the matter of patience, this is an vsuall shift to excuse the want of it: Oh if I had deserued it, I could haue borne it: Whereas *Peter* shewes that wee ought so much the rather to be patient, when the euill wee suffer is vndeserued, because then patience is most praise-worthy, when it is most prouoked. And iniuries doe more prouoke patience, then deserts. Besides that, in vndeserued euils, wee haue the conscience of our owne innocency to comfort vs in that griefe, which the smart of the euill bringeth. All which comfort is wanting, when the euill is deserued. And lastly in the dutie of liberality, how witty, and crafty doe men shew themselues, in deuising reasons to saue their purses, as that they haue charges of their owne, they know not what neede they may come to themselues, and diuers such like? And hence

1 Pet. 2, 19, 20.

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it is, the Greeke word, which the Apoſtle ſetteth out liberalitie by, ſignifieth *Simplicitie*, in oppoſition to that crafty and witty wilineſſe, that is in the
2 Cor.8.2. Couetous, to defend themſelues from the danger as they thinke of liberality.

But, to omit theſe particular inſtances, which are infinite; there are fiue more generall, and common ſhifts, which men vſe to auoid the practiſe of godlineſſe.

1. Shift, from not doing euill. 1 Of thoſe whoſe religion and diuinity is wholly *negatiue*. Who thinke it is enough they doe no hurt, and that it greatly matters not for doing good, ſo they doe no euill. But theſe muſt remember, that *euery tree that bringeth not forth good fruit* (for all it bring forth no bad) *ſhall be cut downe for the fire*.
Mat.3.10. That the ſeruant, that doth not imploy, and increaſe his talant, (for all he returnes it ſafe and ſound to his
Mat.25.30. Maſter) ſhall be bound hand and foot, and caſt into vtter darkeneſſe. That many who neuer plucked either meate from Chriſts mouth, or apparell from
Mat.25.42. his backe, nor with the wicked perſecutors impriſoned him, and made him ſicke, ſhall yet be condemned, for that they gaue him no meat, being hungry, nor apparell, being naked, nor viſited him, in his imprisonment and ſickeneſſe. That they themſelues would not like of the like excuſe in their idle and negligent ſeruants, neither would they thinke it a ſufficient plea for them to ſay, wee haue not ſet your houſe on fire, or plotted with theeues againſt you, &c. Beſides that theſe deceiue themſelues in thinking, they can abſteine from euill, in doing no good. Whereas, in Chriſts account, not to gather, is to

ſcatter

ſcatter, not to doe good, when wee ought, is to doe hurt, not to ſaue life, when wee may, is to deſtroy it. And therefore, being chalenged by the *Phariſees* for curing a ſicke man on the Sabaoth, his defence was, *Whether is it better to doe good or euill on the Saboath, to ſaue the life, or to kill?* And ſo in *Salomons* account, he that helps not his brother in his need, is a deſpiſer, a hater, and ſo a murtherer of him.

Mark. 3. 4.

Pro. 14. 20. 21.

Second *ſhift* is of delayers, and procraſtinatours; who ſay the time is not yet come for them to bee ſo graue, and godly. Heereafter they will repent, and reforme their wayes. So ſaid the Iewes for the building of the materiall temple, *The time is not yet come*: and the like doe many of vs ſay, for the building of the ſpirituall temple of Chriſt in our hearts. Deceitfully we, as well as they: for the ſeaſon of repentance is not the time to come, but the very inſtant wherein we liue. Behold now the accepted time: behold now the day of ſaluation. To day, whileſt it is called to day, harden not your hearts: For wee are certaine of this onely, and not of any more, becauſe our life is not in our owne hands, but in Gods; who in a moment can take it away. But ſay that, as once *Ezekiah*, thou hadſt a leaſe of thy life for ſome certaine ſpace of yeares: yet ſtill the deceit ſhould be the ſame; for though thy life may continue longer, yet how knoweſt thou that Gods call alſo will ſtil continue? or if that doe, whether he will giue thee his grace to anſwere vnto it, who haſt already ſo contemptuouſly reiected it? Aſſure thy ſelfe, hee that will not be fit for God to day, will be leſſe fit to morrow. For heerein ſpecially is the deceitfulneſſe of ſinne to be ſeene, that

2. Shift, from purpoſes for the time to come.

Hag 1. 2.
Τὸ νῦν.

Iſai. 49. 2.
2 Cor. 6. 2.
Hebr. 3. 15.

that ſtill; the longer it continueth with vs, the greater ſtrength, and intereſt it getteth in vs, and ſo as the Apoſtle ſhewes, it hardens our hearts, and more diſ-
Heb. 3. 13. ables vs for good duties then before. Know it then for a truth, that when thy deceitfull heart thus procraſtinates the practiſe of godlineſſe, and puts it off to the time to come, by that time thou wilt be ſo rooted, and ſetled in thy ſinnes, through long cuſtome and continuance, that thou ſhalt ſcarce be capable ſo much, as of the motion of the ſpirit vnto repentance. Such a fore-skinne well be growne ouer thine heart, ſo thicke and brawny, that hardly will the moſt powerfull motions pierce through it. Doe wee not ſee how eaſily the crookedneſſe of a young twigge may be corrected? let it alone till it be growne a confirmed tree, it is inflexible. Alas how many haue there beene, who deceiuing themſelues with an opinion of repenting heereafter, as thinking the preſent time when God called them vnſeaſonable, afterward, ſeeing their error, and how they had let ſlip the ſeaſon, haue houled with *Eſau*, and haue then cried out, they could not repent, becauſe the ſeaſon was now paſt, it was now too late. What a cunning trick of thine is this, O thou deceitfull hart? when thou ſhouldeſt doe good, to ſay, It is too ſoone, the time is not yet come, hereafter I will doe it? and yet when this thy *hereafter* is come, then to ſay, now it is too late, the time is paſt? Let vs not then be thus deluded, ſuffring the time of grace to ouerpaſſe vs to our deſtruction. Behould thy ſpirituall enemies are in a readines for thee, they haue their naked ſwords drawne, and already ſtab thee. And is

it

it now a time for thee to talke of deferring thy preparation for them? If thou come not out and harnesse thy selfe for the battell in all the hast, thou wilt be vtterly ouerthrown, before thy *hereafter* be come. Why shouldest thou deale with Christ like the Diuels, who cried against him comming to dispossesse them, *Why art thou come to torment vs before our time?* For so many account the practise of godlinesse a torment. Why shouldst thou doe worse with God, then thou oughtest to doe with thy neighbour? *Say not to thy neighbour goe and come againe to morrow, and I will giue thee, if now thou haue it.* I cannot say indeed, that when God to day calls for thy repentance, thou hast it, of thy selfe, then to giue it him: Yet this I may say, say not to God, Come againe to morrow, and thou shalt haue my repentance, when to morrow thou shalt be lesse able to giue it, then to day. O that thou couldest be wise to know the time of thy visitation, and to apprehend the occasions & gracious opportunities of thy good, while they are offered; to obserue the time of the spirits mouing in thy heart, as once those sicke men did of the Angels mouing in the poole of *Bethesda*, and with like violence to take it for thy soules health, as they did that for their bodies. If with the Church in the Canticles, when Christ knocketh at the doore of thy hart thou rise not vp in al the hast to let him in, he wil be gone, and with her; thou maist seeke him long enough in great woe & griefe, as once *Ioseph* & *Mary* did bodily, ere thou art like to finde him. Heare what Christ himselfe saith, *Behold I stand at the doore and knocke, if any man heare my voice, and open, I will come in*, else

Pro. 3. 28.

Reue. 3. 10.

not. Thou ſeeſt the mariners and water-men, becauſe they haue not the wind and tide at command, take the benefit of it, whiles it ſerues. The good husband in the world, how greedily doth he apprehend the occaſion of a good peniworth, and takes the aduantage of the market? O that we could be as wiſe ſpiritually, and take our penniworths of the Goſpell, while it laſteth, and whiles it is yet day, ply our worke before the twelfth houre be gone, and that fearefull night ouertake vs wherein none can worke. O that *in this our day*, as Chriſt with teares wiſhed for Ieruſalem, we could know the things belonging to our peace! Let vs not deceiue our ſelues in thinking becauſe we are young, we haue therfore time enough before vs, we need not make ſuch haſt. Alas it is but a day, a ſhort day, all the time that we haue. O that in this thy *day* ſaith Chriſt. And then after it comes an eternall night. Other daies, though they haue their nights, yet thoſe nights end, and day comes againe. But after this day is once gone, there neuer comes a new day, to worke the worke of the Lord in againe. O but the day of the Goſpell among vs hath beene, and ſo ſtill is like to be a long day. Well, be it ſo. But then the day of thy life may be ſhort enough, and then the other is thine no longer then thou liueſt. When thou are dead, what good will the Goſpell doe thee then? Yea, but then the day of my life may be a long day. For I am young and healthy. Well grant thee that too, yet the day of the Goſpell, and the grace of God may be out before the day of thy life. And then what good will thy life doe thee? One of theſe two may eaſily be, that if the day

Sol es occidere et redire poſſunt, &c.

day of the Gospel be long, the day of thy life should be short. or if the day of thy life be long, yet the day of the Gospell should be short. See then how dangerous & deceitfull delaies are. *Seeke the Lord* therfore, *while he may be found*, lest otherwise thou bee like those that Christ speakes of, who shall *seeke* to *enter, and shall not be able*, and *Salomon, that shall seeke the Lord early, and shall not finde him.* And all, *because they hated knowledge, and did not choose the feare of the Lord, they would none of my counsell, I called, & they refused, I stretched out my hand, and none would regard.* The season then of seeking God is when hee seeks vs, and inuites vs to come vnto him, when he cals and stretches out his hand, as hee doth now in the ministery of the word. If now thou stoppest thine eare, through this deceit of answering heereafter, thou art wondrous wide. As now *thou* art *deafe*, so hereafter God will be *dumbe*. Heereafter there shall be nothing for thee to answer vnto, no voice of God to obey, saue that, *Goe ye cursed*. Gods spirit shall not alwaies striue with thee. Thou hast refused the good counsell of the Lord, and resisted his spirit in the word. Thou maist sit long enough ere the like grace be offered thee againe. The time may come that thou maist desire to see one of the daies of the Gospell, which now thou seest, & shalt not see it, when, as Christ said of himselfe to the Iewes, thou maist seeke the powerfull ministery, and shalt not finde it, because thou wouldest not bee found by it, when it sought thee.

Luk. 13. Pro. 1. 28. 29.

Vers. 24.

Gen. 6.

Luk 17. 22. Iohn 7. 34.

3 Shift is from extraordinary occasions; as in those in the parable; when inuited to the supper, excused

3. Shift Speciall occasions. Luk. 14. 18.

themselues with the buying of farmes, oxen, &c. But this is meere deceit. The true cause indeed, why they would not come, was, because their farmes & oxen had bought them. Their affections had inthralled, and sould themselues to this world. And therefore our Sauiour, presently after the parable ended, addeth these words, *He that hateth not his father, mother, wife, children, yea & his owne life*, much more his farme, his oxen, *cannot be my Disciple*. It was not then the farme, the oxen, but the inordinate affection to those things, that they loued them more then they did Christ, that detained them. This was the true impediment which Christ in these words toucheth. The things of this life are burdens indeed pressing our soules downe, but not in themselues. All the waight they haue in this kinde, they receiue it from our owne corruption. Which the Apostle sheweth, ioyning these two things together, *Casting away euery thing that presseth down*, that is, the things of this life, *and sinne that so easily incompasseth vs*. It is this latter that makes the former burdensome to vs. Therefore they in stead of saying, *I haue bought a farme, I haue married a wife*, should rather haue said, *I haue sould my self to the inordinate loue of my farme, and I haue married my selfe to the foolish and carnall loue of my wife, as well as to my wife*. Some cases indeed there are, wherin that rule of our sauiour hath place; *I will haue mercy, and not sacrifice*. And then the occasion hindering the duty, is of greater consequence then the duty omitted. And the neglect of that occasion would haue left a deeper wound in our consciences, then of the duty. As in *Hannah*, if

Vers 26. expounded.

Heb. 12. 1. cleered.

if, for the going to the ſacrifice at *Shiloh*, ſhe had neglected to ſhew mercy to her poore infant, in giuing it ſucke. But heere many deceiue themſelues, to make euery entertainment of a friend, euery goſſipping or marriage dinner, or ſome ſuch like occaſion, to be a ſufficient cauſe to iuſtle out the ſeruice of God? And this was *Marthaes* deceit, rebuked ſeuerely by our Sauiour. Notwithſtanding the meeting of friends in *Zacharies* houſe, the circumciſion of the child on the eight day was not neglected. The Iſralites were but in an vnſetled tumultuary eſtate, in the wilderneſſe? and yet, for all that, they did not poſt off the duety of thankeſgiuing, till they were peaceably poſſeſſed of *Canaan*. And for all their often remoues in the wilderneſſe, and the vncertainty of them, yet they ſeeme to be chalenged by the Lord for the neglect of circumciſion. Luc. 1. 58. 59.

Fourth *ſhift* is that, which is rife in the mouthes of the prophane, that it is vain and bootleſſe to take any paines in godlineſſe. For if they be ordained to deſtruction, it will nothing aduantage them; they ſhall looſe all their labour, if to ſaluation, though they liue neuer ſo wickedly, it ſhall nothing preiudice, or diſaduantage them. They muſt needs come to their appointed end. But theſe muſt know that it is impoſſible, either for a reprobate to liue godly, or an elect alwaies to liue lewdly and looſely. For the ſame God that ordaines the end, ordaines the means. Thoſe whom he hath ordained to ſaluation he hath alſo ordained to good workes, that they ſhould walke therein. Why then wilt thou deceiue thy ſelfe in this caſe, more then in the matters of this life? 4. Shift. Prædiſtination. Ephe. 2. 10.

life? for there thou wilt not reaſon, God hath appointed how long I ſhall liue, therefore I will eate no meat, becauſe Gods decree muſt needs ſtand, whether I eate or faſt. Heere thou wilt haue the wit to anſwer. God indeed hath ordained how long I ſhall liue: but withall he hath ordained that the time I ſhall liue, I ſhall liue by the vſe of meanes. Much more ſhouldeſt thou vſe this anſwere in this caſe. For thou knoweſt not but God may miraculouſly maintaine thy temporall life without meanes: but thou maieſt aſſure thy ſelfe, God will neuer worke ſuch a miracle, as to bring a ſinfull irrepentant ſoule into heauen.

7. Shift, Difficulty of godlineſſe.

The fifth *ſhift* is of thoſe that complaine of the difficulty of the practiſe of godlineſſe, how painefull it is to our fleſh, how impoſſible to be attained, and ſo by this meanes diſcourage themſelues from making towards the heauenly, as once thoſe ſpies did the Iſraelites from the earthly Canaan. Thus the foole puts off the ſtudy of knowledge, pretending the impoſſibility of reaching vnto it. As *Salomon* implies, when he ſaies, as it were mockingly imitating of him, *wiſdomes* (in the plurall number) *are too high for a foole.* O there are ſo many and ſundry things to be learned. How can I comprehend them all? But here the truth is, that want of *will* is the true cauſe, though want of *skill* and *power* be pretended. For theſe men are like bankrupts, who though they be able to pay ſome part of their debts, yet refuſe to pay any thing, becauſe they cannot pay all So theſe vpon pretence of their vnability to doe all required, will not endeauour to doe any thing at all. *Dauids*

Pro. 24. 7. *Nolle in cauſa eſt. Non poſſe prætenditur.* Sen. ep. 116.

practiſe

practiſe was cleane contrary. For he propoſing to himſelfe that perfection of obedience required in the Law, farre aboue the reach of any man, *Thou haſt commanded thy precepts to be kept very much*, namely with all our hearts, ſoules, &c; dooth not thereupon giue ouer his deſire, and endeauour of obedience, but rather prouokes and enkindles it therby. For thereupon he infers preſently, *O that my waies were ſo directed that I might keep thy ſtatutes.* Here to deliuer our ſelues from this deceit, we muſt remember that God accepts *affecting* for *effecting*; *willing* for *working*, *deſires* for *deeds*, *purpoſes* for *performances*, *pence* for *pounds*, and vnto ſuch as do their endeuour, hath promiſed his grace inabling them euery day to do more, and more. Which grace when once we haue, then ſhal we ſee how falſe it is which our hearts tells vs, concerning the paine and tediouſnes of godlineſſe. For then we ſhall feele Chriſts *yoake to be eaſie and ſweet*, and *his commandements will not be burdenſome vnto vs.* Nay it is ſinne, that is ſo painfull, Gods works are farre more eaſie, then are the Diuels. For whether thinke we is the eaſier burthen to carry malice, and enuy in our hearts, or the loue of God, and our neighbour? To retaine the memory of iniuries is troubleſome, and vexes the mind; but what trouble, or pain is it, to let ones anger go, not to ſpeake euill, not to reproach, or ſlander our neighbour? not to ſweare? to aske good things of God that giueth them readily? it is troubleſome to the minde to carke and care, and take thought? but to reſt on God by faith, how ſweet an eaſe is it to the hart? It is a ſlander then againſt godlineſſe

Pſal. 119. 3. 5.

Mat. 11. 29. 1. Iohn 5. *Chriſoſt. Hom. 8. ad pop. Antioch.* ποία ὀδύνη ὀργὴν ἀφεῖναι τῷ γεγυμνωκότι; ὀδύνη μὲν γὰρ τὸ μνησικακεῖν, &c.

lineſſe to ſay it is ſo full of paine and trouble. And of the deceitfulneſſe of the heart in perſwading, ſo much.

Chap. XIX.

Of the deceit of the heart in that which it promiſeth to vs.

3. In promiſing.

VVE are now to proceed on to the third head of deceitfulneſſe, which is in *promiſing:* And that is either to *our ſelues*, or to *God*.

1. To our ſelues.

To our ſelues we deceitfully promiſe many things.

1. Pleaſure in ſinne.

1. Pleaſure, profit, and the ſweetneſſe of both in ſinne; but in the end in ſtead hereof (ſo faithfull are our hearts of their words) we find nothing but gall, and wormwood, ſhame in the world, confuſion & horror in our owne conſciences. Whence that queſtion; *What fruit haue ye in thoſe things, whereof yee are now aſhamed?* as if he ſhould haue ſaid. Your harts promiſed you much fruit of pleaſure and contentment in ſinne. Alas where is it? ye find now nothing but ſhame. So true is that of *Salomon.* The righteous is more excellent then his neighbour: but the way of the wicked deceiues them. They think themſelues farre better then the righteous. And ſo they were indeed, if they could find that felicity in their wicked waies which their deceitfull hearts promiſe: but this they doe not. Their way deceiues them, as he ſhewes in the next verſe. *The deceitfull man*

Rom. 6. 21.

Pro. 12. 26, 27.

(though

(though when he went about to ſteale his veniſon promiſed much mirth and cheer to himſelfe, yet he comes ſhort of his reckoning) he ſhal not ſo much as roſt that he tooke in the hunting. In couetouſneſſe, what happineſſe doth the heart promiſe it ſelfe in gaine though neuer ſo vnlawfull, and vnrighteous. But how deceitfully, many examples can witneſſe. What got *Ananias* and *Zaphira*, by reſeruing to themſelues ſacrilegiouſly the Churches goods, but a ſhamefull and ignominious death? No more did *Balaam*, when hope of gaine, and the large promiſes of the King, made him blindly, and boldly ruſh vpon the Angels ſword. Whence the Scripture, vſeth that phraſe of the *Deceit of Balaams wages*. What got *Gehezi* by taking vp that good morſell as he thought, which his Maſter ſo vnwiſely, in his conceit, let goe beſide his lippes? nothing but a leproſie? Did not *Achans* Babiloniſh garment bring the ſtones about his eares? and *Iudas* thirty peeces of ſiluer the halter about his neck? Excellent *Salomon*, *The bread of deceit, ſeemes pleaſant to a man, but afterward his mouth is filled with grauell*. There are ſome meats, which are very pleaſant in the mouth, & it is delightful to hold, and rolle them there, but after once they are ſwallowed downe, with the fiſh we feele the hooke ſticking in our iawes; being in the ſtomacke they make vs wondrous ſicke, ſo that we cannot be well till the ſtomacke haue diſgorged it ſelfe. This is the ſimilitude whereby *Zophar* in *Iob*, doth moſt elegantly repreſent vnto vs the deceitfulnes of that pleaſure the couetous promiſe themſelues in the gain of vnrighteouſneſſe. *Wickedneſſe was ſweet in his mouth, and*

Iude 11.

Iob 20.12.13. 14 15. explaned.

and he hid it vnder his tongue and kept it cloſe in his mouth, rolling it about, as a peece of ſugar. But what? was it ſo ſweet in his belly too? No, *His meat in his bowels was turned, it became the gall of Aſpes in the middes of him. He hath deuoured ſubſtance, and he ſhall vomit it. God ſhall draw it out of his bellie.* And thus in the Goſpell, are pleaſures well called *thornes*, not onely for choaking the word, but alſo for pricking, and wounding the conſcience with true ſorrow, in ſtead of that falſe and flattering delight which wee expected. As it is thus in couetouſneſſe, ſo in ambition, and all other ſinnes. Did not *Adam* and *Eue* promiſe vnto themſelues in the eating of the forbidden tree, the glory of the godhead? For what elſe meaneth that bitter ſcoffe, and ſalt ſarcaſme of the Lord, *Behold man is become like one of vs.* But what was the iſſue? *Moſes* tels vs. *Then were their eies opened, and they ſaw their nakedneſſe*, they ſaw how they were mocked, how for the mines of gold, they had met with cole-pits, nay for heauen, with hell, for a throne of glory, with the dunghill of ignominy. In this regard the Apoſtle ſaith that *ſinne deceiued him*, becauſe of this deceitfull promiſe of his heart concerning ſinne. And for the ſame reaſon hee calleth the luſts of the fleſh, the *deceiueable* luſts of olde *Adam*; in the ſame ſenſe, that *Salomon* calls the rulers meat a *deceiueable* meat: Becauſe we promiſe ſuch great matters of ioy, and delight to our ſelues in our ſinnes, the contrary whereof afterward our owne wofull experience teacheth vs. For ſinne imbraces vs indeed, but it is like the ſerpent. Together with the imbrace it mortally ſtings vs. Beleeue we not then

Gen. 3.22.

Protheſauro, Carbones. Rom. 7.11.

Epheſ. 4.22. Prou. 23.3.

then theſe inchanting ſongs, and faire promiſes. We ſhall ſmart for our credulity afterward. Sinne that lay quiet before, like a ſleeping dog, will afterward awake, and flye in our throats, and of a friendly perſwader it will turne a moſt vehement accuſer. The promiſed pleaſure ſhall vaniſh with the very act of the ſinne, and then comes the ſting of the guilt. After the ſinne is throughly done ſhall we perceiue the heynouſneſſe thereof.

Quos Egyptũ Philiſtas vocãt. In hoc amplectũtur vt ſtrangulent. Sen. ep. 52.

Perfecto demũ ſcelere, eius magnitudo intelligitur. Tacit.

II. We deceitfully promiſe to our ſelues the enioyment of many outward bleſſings, which yet we neuer get. Thus *Saul* promiſed him-ſelfe victory ouer *Dauid*, being ſhut vp in *Keilah*, *The Lord* ſaith he, *hath deliuered him into my hand.* So alſo did the Iebuſites triumph againſt *Dauid*, as though they had bin ſure enough for euer being ouercome by him. This deceit we may ſee in the craking of *Goliah*, and *Senacherib*, who had in their preſuming hope, got the victory of their aduerſaries before the conflict, and ſo putting on the harneſſe, gloried as thoſe, that put it off. And we may eaſily diſcerne it in our ſelues, who too too eaſily beleeuing ſuch things as we deſire ſhould come to paſſe, doe often make our ſelues ſure of them, when yet in the end we come ſhort of them. Heerein deceiuing our ſelues, as the Diuell would haue deceiued our Sauiour. *All theſe things will I giue thee*, ſaith he, which yet were not in his power to giue. No more are any of the leaſt of theſe things in our hands which we ſo confidently aſſure to our ſelues. And therefore to this deceit oppoſe we *Salomons* counſell, *Boaſt not of to morrow, for thou knoweſt not what a day may bring foorth.* Many things

2 Enioyment of outward things.

1 Sam. 23. 7.

2 Sam. 5. 6.

things fal out betwixt the cup and the lip, inſomuch
Deut. 28. 30. that oftentimes we enioy not thoſe things which euen almoſt we haue in our hands.

3. Happineſſe in inioyment. III. Our hearts deceiue vs in promiſing, I know not what contentment and happineſſe in the fruition of theſe outward bleſſings, when yet the euent anſwereth not our expectation. O ſaith the deceitfull heart of man, if I might haue this or that which I deſire, ſo much liuing, ſuch or ſuch an office, or preferment, how comfortable and ſolatious a life ſhould I lead? well, when he hath his wiſh, it fareth with him almoſt, as with the Iſraelits in their quailes. He findeth more vanity and vexation of ſpirit, in the preſence, then he did before in the want of this his ſo much deſired good. Hence alſo that phraſe of the *deceitfulneſſe of riches*, becauſe they do not performe that which our hearts promiſe vs concerning them. In the ſame regard all worldly honours are called *lies*, by *Dauid*, *O ye ſonnes of men, how long will yee follow after lies?* The lye indeed is in our own falſe harts.

Pſalm. 4. 2. expounded. We make them liers, in that we promiſe ſuch great matters to our ſelues of them: wheras the in end the *leaning ſtaffe* becomes a *knocking cudgell*, and the *prop* to ſuſtaine vs, like the *Egiptian reed* proues a *pricke* to pierce and paine vs, and as *Iob* complaines of his friends, all theſe matters which we thought would haue beene vnemptiable fountaines of comfort, *deceiue vs like a brooke*, whoſe waters faile in the ſommer when we haue greateſt vſe of them. Thus *Eue* promiſed her ſelfe great matters in *Cain*, and he was the man obtained as a ſpeciall bleſſing of the Lord, and his brother was called *Habell*, Vanity, as being

Iob. 9.

no

body in regard of him. But afterward this her ſon, on whom ſhe ſo much doted, proued a very thorne in her ſide, and pricke in her eie. So concerning *Elkanah*, it is noted that he loued *Hannah* more then his other wife, promiſing no doubt greater matter of comfort to himſelfe in her, then in the other. But what followed? *He loued her*, ſaith the Prophet, *and the Lord made her barren.* Marke the coniunction of his louing her, and Gods making of her barren. So ſhall it be in all ſuch earthly creatures, whereunto we cleaue inordinately, falſly promiſing ioy to our ſelues in their vſe. God, in his iuſt iudgement, ſhall make them barren, ſo that they ſhall not yeelde vs a quarter of that comfort, or benefit, which we expected. The rich foole he promiſed himſelfe a little heauen in his riches. *Soule take thine eaſe, &c.* But alas how ſoone did God *diſeaſe* him? *O foole, this night ſhall they take away thy ſoule*, and where then is thine *eaſe*? The reaſon of this deceit is, for that we, in our expectation of theſe outward things, before they come, apprehend onely the good, and the ſweet, abſtracted from the ſowre, the pleaſure diuided from the paine: but, in the fruition, we feele both; yea, more of the ſowre, then of the ſweet. And hence it comes to paſſe, that nothing pleaſeth vs ſo well in the *fruition*, as in the *expectation*. Nay, nothing almoſt which pleaſed vs when hoped for, but does more diſpleaſe vs when had. Nothing I meane of theſe *temporalls*, whereof now we ſpeake. For as for *eternalls*, they are more loued of vs, when *poſſeſſed*, then when *deſired*. For it is impoſſible for any man to imagine, or conceiue of a greater happines, then that

1 Sam 1.5. If any would rather haue, (And) in this place to be a rationall particle, ſhewing that he therefore loued his wife becauſe of her croſſe in barrennes crauing his pitie; I ſtriue not. Luk. 12.19.20.

Nihil æquè adeptis & contemptis ea rebus gratum. Plin

Quæ meruimus optauimus. vbi meruerimus abdicamus. Amb.

that which they haue in themſelues, that ſo hauing them he ſhould begin to deſpiſe them, finding leſſe then he looked for before he had them. Nay our opinion doth not ſo much runne ouer in conceiuing of temporalls, as it comes ſhort in the apprehenſion of eternalls.

4. Freedome from iudgement, & hope of heauen in ſinne.

IIII. Our hearts deceiue vs in promiſing vnto vs both freedome from Gods iudgements in ſinne, and the fruition of his mercies in the neglect of obedience. In the one, cunningly ſeparating the ende from the meanes, hell, damnation, iudgement from ſinne; and in the other the *meanes* from the *ende*, holineſſe, righteouſneſſe, from ſaluation: telling vs, we may enioy the end without the meanes, glory without grace, a plentifull haruеſt without ſeede ſowen. As the *Diuell* would haue deceiued our Sauior, promiſing him ſafe deſcent from the Temple without going downe by the ſtaires: ſo heere would our hearts deceiue vs, promiſing a ſure aſcent vp into heauen, without going vp by the ſtaires of the workes of obedience. A feareful thing it is to ſee men goe on boldly in their ſins, and yet as boldly to promiſe heauen to themſelues. O fooliſh ſot! who hath thus bewitched thee to thinke that after thou haſt begunne and continued in ſinne, thou ſhalt end in glory, that after thou haſt liued many yeers here in this world, and done nothing but ſhamefully diſhonoured that God which made thee, with thy filthy beaſtly life, full of all impurity, that yet in the end God will honor thee with the glory of his Saints? *Bee not deceiued*, ſaith *Paul*. *Neither fornicators, nor idolaters, nor adulterers, nor*

wan-

wantons, nor buggerars, &c. ſhall inherit the kingdome of God.

And S. *Peter* tells vs that God hath called vs vnto *glory and vertue.* To *glory*, as the end, to *vertue* as the way leading vs therevnto. Neuer then looke for glory, but in the way of vertue. God hath chained theſe two faſter together then that they ſhould bee ſeuered. So alſo hath hee ſinne and ſhame. And yet how many are there, like that man that *Moſes* ſpeakes of, who when he heares the curſes of the Law read, yet bleſſeth himſelfe in his heart, ſaying, *I ſhall haue peace, although I walke according to the ſtubbornneſſe of my heart?* When the miniſters of the word threaten in the name of God, his iudgements againſt ſinne, are there not, who ſay in their hearts, Tuſh theſe are but skar-crowes? God means no ſuch matter, this is but a pollicy to keepe men in awe? Theſe are ſuch as the Prophet ſaies haue made a couenant with hell, and death, and the reſt of Gods iudgements. How could a couenant, will ſome ſay, be made with hell. Truely, true couenant can there be none; but onely the deceitfull heart of man perſwades it ſelfe of a couenant, and ſo bears vs in hand that we ſhall be paſt by vntouched, whatſoeuer ſcourges come. We may ſee an example of this in *Eue*, who rehearſing Gods commandement and threatning to the ſerpent, began to minſe it, with a *peraduenture; Leaſt peraduenture yee dye*, when God abſolutely and reſolutely had ſaid, *In dying yee ſhall dye.* So they in *Ieremy*, wicked and impenitent wretches, yet flatter themſelues in hope of mercy, *It may be the Lord wil doe according to al his wondrous works.*

2 Pet. 1. 3.

Deut 29. 19.

Eſa. 28. 15.

See Iunius in Gen. 3. 3.

Ier. 21. 2.

God

God threatned *Ahab* to roote out his houſe: yet he promiſed himſelfe the eſtabliſhment of his houſe. And thereupon ſo followed the worke of generation, that he left ſeuenty ſonnes behind him 2 *Kings.* 10.1.

5 Continuance of proſperity. Obad.3.

V. Our harts deceiue vs in promiſing a ſetled and immoueable continuance of our outward proſperitie. This was *Edoms* deceit, to whom the Prophet thus ſpeaketh, *The pride of thine heart hath deceiued thee, Thou that dwelleſt in the clifts of the rock, whoſe habitation is high, that ſaith in his heart, who ſhall bring me downe to the ground?* This deceit was in her that ſaid, *I ſit as a Queene, and ſhall feele no ſorrowes.* Yea the godly themſelues are ſubiect to this deluſion: as *Dauid*, when in his proſperity he ſayd he ſhould neuer be moued, and *Iob* when in his flouriſhing eſtate he ſaid, *I ſhall dye in my neſt, and multiplie my daies as the ſands.* No maruell then if the foole ſay to himſelfe, *Thou haſt goods laid vp for many yeares.*

Pſalm.30.6. Iob.29.18.

6. Succeſſe vpon inſufficient grounds.

VI. We falſly promiſe to our ſelues good ſucceſſe vpon weake, and inſufficient grounds. As *Micah*, *Now I know*, ſaith he, *the Lord will be good vnto me.* Why *Micah? becauſe I haue a Leuite to my Prieſt:* yea, but God did not allow of ſuch rouing *Iep-land* Leuites; neither were priuate houſes the place where God would haue the Leuites imployed, but the Tabernacle. Herein it ſeemes, *Balaam* deceiued himſelfe, hoping becauſe of his many altars, and ſacrifices, his deſire and purpoſe of curſing the Iſraelites would ſadge. And this is the deceit of the ſuperſtitious, who boldly promiſe no ſmall matter to themſelues vpon the carefull performance of their ſuperſtitious deuo-

Iud.17.13.

Num.23.1. 2.3.

tions.

tions. Yea among our ſelues many thinke if they humble themſelues in confeſſion, and can fetch a ſigh, or ſhed a teare in prayer, or if they be ſomething more diligent in outward ſeruice of God, then ordinary, they ſhall eaſily obtaine at Gods hands that which they deſire.

CHAP. XX.

Of the deceit of the heart in that which it promiſeth to God.

THus we haue ſeene how deceitfull our hearts are in the promiſes they make to *our ſelues*: it remaineth to ſee the like deceitfulnes in the promiſes they make to *God*. 2 To God.

Now the heart is deceitfull in promiſing to God, either the duties of repentance, and reformation in *generall*, or any ſpeciall duty in ſpeciall.

1. For *particular duties*, how often doe we purpoſe, and ſecretly, yea otherwhile more ſolemnly, promiſe to God the performance of this or that, when yet, in the end we do nothing leſſe, by reaſon of the vnſoundneſſe, and vnſetledneſſe of our deceiueable hearts. *Salomon* inſinuates, that in his time there were ſome, that after, by vow they had bound themſelues to the Lord for the performance of ſeruice, did yet afterward go about to enquire for reaſons, how to be diſcharged of their vow. *Iacob* promiſed and ſolemnly vowed to the Lord, that being 1 Duties particular, and that either ſimply. Pro. 20. 25. Eccle 5. 5.

bleſſed in his iourney, and ſafely returned home a-
gain, he would build an altar in *Bethel*, & pay tithes.
Neuertheleſſe, for al this, *Iacob* after his return could
ſit ſtill, and finde no leyſure to pay his vow, till God
came, and plucked him by the eare, both by the affli-
ctions ſent vpon him in himſelfe & his children, and
alſo by his owne voice, as it were ſhewing him the
reaſon of his danger before by *Eſau*, and now by the
people of that country, of *Dinahs* rauiſhment, and
Gen. 35. 1. his ſonnes barbarous murther, *Ariſe, go vp to Bethel,*
and build there an altar, according to thy vow. How
often doe the beſt purpoſe with themſelues to ſhew
ſome proofe of their ſpirituall grace, in performance
of this or that dutie: when yet, when it comes to the
triall, we are altogether diſabled, and ſhew nothing
but weakeneſſe and corruption? becauſe we haue by
our negligence and ſecurity greeued the ſpirit of
God. Wherein it fareth with vs, as with *Sampſon*,
Iud. 16. 20. who ſaid with himſelfe, *I will goe out now as at other*
times, and ſhake my ſelfe, but he knew not, ſaith the
Pſal. 39. 1. 2. 3. Prophet, *that the ſpirit of the Lord was departed from*
him. And ſo his heart deceiued him. Thus was it
with *Dauid*; *I ſaid, I will looke to my waies, that I ſinne*
not with my tongue, I wil keepe my mouth bridled whi-
leſt the wicked is in ſight: but preſently after he ſhews
how ſoone he broke his word. *My heart was hot, the*
fire kindled, and I ſpake with my tongue. &c. Peters ex-
ample is very memorable; how confident was he in
proteſting and promiſing concerning his ſticking to
Ser. de 4 feria. Chriſt, to the very death? but yet quickly plucked in
his ſnayles hornes, euen at the ſlight touching of a
ſilly wench. How ſoone ſaith *Auſten* didſt thou de-
nye

nie him as a dead man, whom before thou confeſſedſt as the liuing ſonne of God?

To this place belongeth that vſuall deceit, whereby we ſecretly promiſe to the Lord the doing of this or that, when our preſent eſtate ſhall bee changed. Oh if I were thus, and thus, I would doe ſo and ſo. *If I were King*, ſaith *Abſalom, I would ſee iuſtice done to euery man.* Thinke we, he would haue beene as good as his word, if euer he had beene King? Aſſuredly none would haue beene more tyrannical. If I were a rich man, ſaith one, O how liberall, how free-hearted ſhould I be? God happely lets him haue *his wiſh*, but he lets not God haue *his promiſe*. God giueth *riches* to him, but he no *liberality to God*. Nay when he is become rich, he is more vniuſt, niggardly, ſcraping, then thoſe of whom he complained before, when he was poore. Thus young men thinke with themſelues, when they come to be old, they will not offend in thoſe faults wherein they ſee age ſo much ouertaken, as frowardneſſe, moroſitie, impatiency, contempt of youth, &c. Vnmarried perſons thinke, when they are once married, they ſhall liue ſo louingly, and comfortably, and be quite free from all thoſe faults which they ſee married folke to offend in. Men without children, if once they might come to haue children, O the duties they would performe, the care of godly education they would haue. Priuate men, if they were in places of gouernment, O the wonders that they then would doe. And in euery ſtate and condition, whatſoeuer want we ſee in others, wee dare promiſe touching our ſelues a freedome from it, if we were in it. But wee

Or on condition of getting this or that.

know not, at leaſt remember not, that euery ſtate hath ſeuerall temptations, and burdens, annexed vnto it. And how can we know, either how we ſhall *withſtand* the one, or *ſtand vnder* the other, till it come to the triall. Nay, rather we ſhould feare the worſe of our ſelues. Behold, now, being poore, I am couetous, when I want that bait of feeling the ſweet of gaine, which rich men haue. What then ſhould I be, if I were rich, when the danger is greater, to haue our hearts ſtolen away by riches encreaſing? Behold, now I am a ſingle man, and haue no body to looke to but my ſelfe, and yet I finde I haue enough to doe this well: how then ſhall I doe, when beſides my ſelfe, I haue a family to ouer-ſee? Behold now I am a priuate man, and haue no body, but mine owne family to gouerne: And yet I finde my hands full with this. Alas! if I were in publike place of gouernment, how ſhould I be ouer-charged? Behold being but a meane obſcure perſon, I yet finde it hard to humble and keepe vnder my proud heart. What ſhould I doe then, if I flouriſhed in worldly glory, and were a great one in Princes Courts? Loe I can hardly ſtand faſt in firme ground. How then can I ſecure my feete in ſlippery ground?

2. Generall, of repentance.

2. In promiſing to God repentance, and reformation in generall, the caſe is alike. Men in their afflictions, and ſickneſſe, looking for death, how liberall are they in their promiſes? but afterward how baſely niggardly are they in their performances? They play childrens play with God, they take away a thing, as ſoone as they haue giuen it. When *Nebuchadnezar* beſieged *Ieruſalem*, then the *Iewes* made

Ier 34.10.11.

made a ſolemne couenant with the Lord, to ſet free their ſeruants: But no ſooner had the King remooued his ſiege, but they retracted, and repealed their vow, and brought backe againe their ſeruants into their former bondage. So fareth it with theſe kinde of men. When God laies ſiege to them by ſicknes or ſome other pinching affliction, then couenants, and promiſes are made concerning the putting away of our ſinnes: But no ſooner doth God begin to depart, and ſlake his wrath, but we returne with the dogge to the vomit, and with the ſow to our wallowing in the mire. Like *Pharaoh* that diſmiſſed the *Iſraelites*, when death entred within his palaces, but preſently after, in all haſt, makes after them to fetch them backe againe. Thus was it in that great ſweat in the time of King *Edward*. As long (ſaies one) as the feruentneſſe of the plague laſted, there was crying *peccaui, peccaui*, mercy good Lord, mercy, mercy. The miniſters of Gods word were ſought for in euery corner, they could not reſt, they might not ſleepe: yee muſt come to my Lord, yee muſt come to my Lady, come if ye loue God, and if yee loue their ſaluation tary not. For Gods ſake M. Miniſter (ſay the ſicke folks) tell vs what we ſhall doe to auoide Gods wrath. Take theſe bagges. Pay ſo much to ſuch a man; for I deceiued him: giue him ſo much, for I gat it of him by vſury. I made a crafty bargaine with ſuch a one, reſtore him ſo much and deſire him to forgiue me. Diuide this bag among the poore, cary this to the hoſpitall, pray for mee for Gods ſake, Good Lord forgiue me, &c. This was the diſſimulation of the people for three or

foure daies whiles the execution was, but after when the rage was ſomewhat ſwaged, then returned they to their vomit worſe then euer they were. Then that they had before cauſed to be reſtored, and giuen in almes they ſeeke to recouer by more euil-fauoured cheuiſaunſes. This deceitfulneſſe God noted in the *Iſraelites*, who being humbled with the terrors of the law, promiſed very largely: *All theſe things will we doe.* But what ſaid God. *O that there were ſuch a hart*, namely, as in this ſo liberall, and franke a promiſe of obedience, they make ſhow of, and at this time thinke indeed they haue. For now we ſpeake of ſuch a kinde of deceitfulnes, whereby we deceiue our ſelues as well as others. We are not to thinke theſe *Iſraelites* did groſſely diſſemble with God: but at that time, being in ſome diſtreſſe, they ſpake as they thought, and meant to doe. But by reaſon their hearts were not throughly purged, and renewed, it was onely a ſuddaine fit for the time, afterwards their hearts returning to their old bias, they were not able to performe that which they promiſed. This the Scripture would teach, when it ſaith *their hearts ſtarted aſide like a deceitfull bow.* When a man ſhoots with a deceitfull bow, though he leuell his arrow, and his eye directly to the marke, and thinke with himſelfe to hit it, yet indeed the arrow, by reaſon of his deceitfull bow, goes a cleane contrary way. Anſwerable to this bow is our heart, to the arrow the deſires, purpoſes, and promiſes we conceiue, and make in our afflictions. The marke we ayme at is repentance: to the which we then looke with ſo accurate,

Deut. 5. 29.

Pſal. 78. 57. explayned.

rate, and attentiue an eye; as though we ſhould repent indeed. And that indeed is our purpoſe, and meaning then: but our owne hearts deceiue vs. For, becauſe they are not truly renewed, but there is much vnſoundneſſe ſtill in them. Hence it comes to paſſe, that theſe arrowes of our purpoſes, and promiſes of repentance neuer hit the marke, neuer ſort to any good effect, but vaniſh in the ayre as ſmoake. *Ahab* did not groſly diſſemble in that his humiliation wrought by the Prophets reprehenſion; but he meant in good ſadneſſe, when he cloathed himſelfe in ſackcloth. Only his heart ſtill remained vnregenerate, & ſo deceiued him. So was it with *Pharao* alſo. One wold think that water heated in the fire were indeed as truly hot as fire it ſelfe. But becauſe it is not a naturall heat, but onely externall from the heat of the fire, remooue it but a while from the fire, and it returnes againe to his owne nature, and as the Philoſopher obſerues, becomes colder after the heating, then it was before. So is it with theſe flaſhings of deuotion and holines. which were in *Ahab*, *Pharaoh*, and others in like caſe. They are not kindely, but violent; they are not from the inward fire of Gods ſpirit, but from the outward fire of his iudgements. And therefore when that is out, theſe are gone.

Ariſtot. meteor. 1 12.

And this is the third part of the hearts deceitfulneſſe, namely its deceitfulneſſe in promiſing. The vſe of that which hath been ſpoken hereof, is

Vſe.

1 To teach vs patience, when we are croſſed in thoſe things we deſired, and wherein we promiſed great felicity to our ſelues. For God he ſawe the

deceitfulneſſe of our hearts in ſuch promiſes, & that indeed theſe things would in the euent haue prooued *ſerpents*, and *ſtones*, which we thought would haue been *fiſhes*, and *bread*, that they would haue been very bitter, and burdenſome vnto vs, which we fancied as matters of comfort, and delight.

2 To reſt contented in that eſtate wherein we are. For howſoeuer wee promiſe much of our ſelues, if our eſtate ſhould change for the better, as from pouerty to riches, from obſcurity to glory, and greatneſſe in the world, and preſume of our owne ſtrength, not to be touched with thoſe infirmities that vſually attend ſuch eſtates; yet we haue learned how deceitfull our hearts be herein. Haue we then a liberall, and mercifull action in our pouerty? let vs not be ouer deſirous of a richer condition. For we know not whether then wee ſhall be of the ſame minde, yea or no. And that affection we haue to liberality, while we are poore, is accepted of God for liberality it ſelfe. Take heede then of this deceit. Thou deſireſt to be *rich*, that thou mighteſt be *liberall*. So much thy heart promiſeth thee, that thou ſhouldeſt be very *liberall*, if thou wert once *rich*. Lo thou art *liberal*, before thou art *rich*, in regard of the *affection*, and diſpoſition of thy heart, and when thou art *rich*, thou art not ſo much as liberall in *affection*. Thou doſt not only not get that liberality in *action*, which thou promiſedſt thy ſelfe in riches, but alſo thou leeſeſt, together with thy pouerty, that liberality in *affection*, which then thou haddeſt. O deceitfull heart, who by promiſing vs more, makeſt vs to haue leſſe. Deſire

ſire then rather to keepe thy pouerty, that thou ma eſt keepe thy *liberality*; remembring that of Salomon, that though *that which a man ſhould ſpecially deſire is his goodneſſe*, that is, to do good in workes of liberality; yet a *poore man*, that, hauing nothing to giue, hath yet a giuing affection, *is better then a lier*; that is, as I take it, better then ſuch a rich man, who before he was rich, would bragge much what hee would doe, if he were rich, and yet being rich, is poorer in liberality, then euer he was: who is therefore in regard of this deceitfulneſſe of heart, worthily called a *lyer* by the holy Ghoſt. Be not then, through this deceitfulneſſe, moued to the deſire of an higher, and greater eſtate. *If there bee a willing mind, God accepts a man according to that hee hath, & not according to that he hath not.* Then again conſider with thy ſelfe, what likelihood there is, that thou ſhouldſt doe a greater good (which belongeth to a higher place) being therein, who canſt not doe the leſſer good, (which belongeth to a meaner place) wherein now thou art. Thou art a bad poore man: thou wouldſt be a worſe rich man. Thou art an ill gentleman: and is there any hope that thou wouldeſt be a better Noble man? In pouerty, and meaneneſſe thou canſt not be free from thoſe infirmities, whereto that eſtate is ſubiect: and yet thinkeſt thou to eſcape thoſe whereto Riches, and Honour lie open.

Pro 19.22. opened.

2.Cor.8.12.

3 Neuer to be ouer bolde, or lauiſh in promiſing much of our ſelues. Do we with the moſt: but ſpeake wee with the leaſt. For our hearts will deceiue vs. Wee would hardly giue our words for a falſe

a falſe knaue, that had often deceiued vs. Why then learne we not the like wiſedome here, not to promiſe any great matters of our ſelues, ſince wee haue ſuch deceiuing hearts, as will ſhame vs in the end, if we preſume any thing far of them. It is a ſhame to vs, when others, of whom wee haue promiſed much vnto our friends, ſhall deceiue vs. Therefore the Apoſtle, hauing promiſed *Titus* no ſmall things concerning the Corinthians, ſaith, he was not *aſhamed in that wherof he had boaſted of them vnto Titus*, becauſe their doings had abundantly iuſtified his ſayings. Thereby inſinuating, what a ſhame it would haue been vnto him, if the Corinthians had deceiued that hope, and confidence which he had of them. O then what a foule ſhame muſt it needs be, when our owne hearts ſhall deceiue vs in that which we haue promiſed of them to God? Suffer wee not then our tongues to runne ouer in this kinde, leaſt it fare with vs, as with that ſame young man in the Goſpell, who came running in all the haſt to our Sauiour, crying out, *Good maſter what good thing muſt I doe to get eternall life*; therin ſecretly promiſing that he would bee willing to doe any thing Chriſt ſhould command him. For it is, as if he ſhould haue ſaid. O let me but know what is to be done, and be it what it wil be, lo here I am ready preſt to doe it. But when Chriſt told him what was to be done, *Gee ſell all, and giue to the poore, &c.* then he ſlunke, and ſhrunke backe. For how many are there, that through this kinde of deceitfulneſſe, deale with God, as *Horpha* did with *Naomi*, making her beleeue that nothing ſhould be able to ſeperate

2 Cor. 7. 14. 16.

Mark 10. 17. 22.

Ruth 1. 10, 14.

perate them, there was no hoe, but ſhe muſt needes follow *Naomie* into Iudea: but ſhe was ſoone intreated to ſtay behinde, and take her leaue. The Prophet *Oſea* bringeth in the Iſraelites, renuing their couenant with the Lord, in very ſerious manner; *Come let vs returne to the Lord, &c.* One would thinke here were an excellent ſpirit of ſincerity. But God, diſcerning guile in this their ſo hot, and haſty zeale, paſſeth this ſentence vpon it, *What ſhall I doe vnto thee O Ephraim? &c. All thy righteouſnes is as the morning dew.* And therefore when our hearts promiſe any thing to God, whether openly, or ſecretly, we muſt deſire Gods ſtrength to inable vs for performance, as *Dauid* hauing promiſed, *I will keepe thy ſtatutes*, prayeth, *forſake me not ouer-long.* Yea we muſt in this caſe deale with our hearts, as *Ioſua* did with the *Iſraelites*, promiſing their ſeruice to the Lord, O ſaies *Ioſua, ye cannot ſerue the Lord, he is a iealous God, &c.* So we in like manner, muſt propound to our ſelues the difficulty of doing any good thing: both in regard of our *weakeneſſe*, and Sathans *wilines.* And, as in being ſurety to man, for our brother, the ſcripture exhorts vs to be well aduiſed what we doe; ſo much more ought we to be heedefull, and conſiderate in this ſuretiſhip to God for ſuch falſe hearts as theſe are, that weighing well our owne inability to doe ſo much as the leaſt good, we may neuer preſume to vndertake any ſuch matter, otherwiſe then in the deniall of our ſelues, and in the earneſt craning of the preſence of the ſpirit, without whom we can neither promiſe, nor performe as we ought.

Hoſ. 6. 1.

Pſal. 119. 8.

Ioſh. 24. 16. 17. 18. 19.

Pro. 6. 1.

CHAP.

Chap. XXI.

Of foure deceits of the heart in practiſing.

4 In practiſing where the

NOw we are come to the fourth, and laſt head of the firſt kinde of the *ſelfe-deceiuing* of the heart, namely the deceitfulneſſe which is in *practiſing*. And this ſhewes it ſelfe in diuers particulars.

I. Deceit is in the hearts ficklenes in good.

1 The deceitfulneſſe of heart in practiſing appeareth in the *ficklenеſſe* and *vncertainty* thereof; whereby it commeth to paſſe, that we cannot hold on a conſtant tenour in any good courſe, without making of many interruptions. Many begin to enter into ſuch, and ſuch good waies of repentance, and reformation, but they ſoone grow weary, and breake off. *Nebuchadnezer*, ſeeing the excellent prophetical ſpirit of *Daniel* in interpreting his dreame, was ſo affected, that onely *Daniels* god muſt be the true God. And yet this laſted not long. For within a little while after, for all this, his Idoll muſt be worſhipped vnder paines of death. And after this the ſight of the miracle in the three childrens deliuerie, that the fire, which was fire to burne the bonds wherewith they were tied, was no fire ſo much as to ſindge their apparrell, how did it further worke vpon him, and wring from him the acknowledgement of the true God: yet, for all this, not long after we may ſee him ſetting it in his palace, and as proudly, as euer, aduancing himſelfe aboue the Lord. Neither is it thus onely with the wicked, but in the godly alſo themſelues, in the

Dan. 2. 47.

Chap. 3. 5.

true

true practiſe of godlineſſe, though not in like manner, whence it is, that they finde ſuch vneueneſſe in their liues, that they are ſo off, and on, ſo out, and in, now in good frame, but by and by ſenſibly diſtempered, and altogether vnlike them-ſelues. Sometimes how are wee hoyſed vp to the very skies, in aboundance of pure, and heauenly meditations, and conſolations, as it were rapt vp with *Paul* into paradiſe, or aſcending in *Elias* fiery chariot into heauen? Otherwhile againe caſt downe into the very deepes of hell, not able to pray, heare, meditate with any feeling of comfort. Sometimes in praier transformed in our ſoule (ſo are we rauiſhed) as Chriſt was in body, when he prayed. Otherwhile againe as heauy in prayer, as the ſleepy diſciples with Chriſt in the garden; the wings of our faith being clipt, our praiers lie groueling on the ground. Sometimes ſo comfortable, and couragious, that we can ſay with *Dauid*, *Though I were in the valley of death, yet would I feare none ill*: otherwhile againe ſo deaded, and deiected in our ſpirits, that we are like him, when he ſaid, *One day I ſhall die by the hand of Saul*. Sometimes ſo ſtrong in faith, that we can ouercome the greateſt dangers, and with *Peter* can walke vpon the ſwelling waues: By and by ſo faint, and brought to ſo low an ebbe that wee fall downe euen in farre leſſer dangers; as *Peter* began to ſinke at the riſing of the winde. Sometimes ſo patient, that we can quietly beare the greateſt indignities: preſently after ſo impatient, that we cannot put vp the ſmalleſt vnkindneſſe. As *Dauid* patient in *Sauls* perſecution, impatient in *Nabals* diſcurteſie.

Luc. 9. 29.

Pſal. 23. 4.

1 Sam. 27. 1.

curteſie. To conclude. In the hearing of the word, how doe wee feele ſometimes our hearts to burne, and glowe within vs ? O the heauenly affections we then feele inkindled ! O the ſweet diſpoſition, and frame our hearts be in then ! little would wee thinke then, that afterward we ſhould be ſo much cooled, as we are very quickly after our departure from this fire, and comming into the freezing ayre of the world. In which regard, as *Chryſoſtome* ſaies, the Miniſters haue the greater trouble, becauſe they neuer finde their worke as they left it, as other workmen doe, the Smith, the Ioiner, &c. who as they left their worke in the euening, ſo they finde it in the morning: but Miniſters ſhall finde their worke altogether put out of frame, and order, by reaſon of our deceitfull hearts, that ſteale from vs thoſe good affections we had before. If a horſe naturally trot, and for ſome ſpace of time hath accuſtomed himſelfe thereto, though by Art he bee broken, and made amble, yet in iournying he will be euer and anone offering to goe out of his amble into his trot. So regenerate men, becauſe naturally their hearts are euill, though in part mortified by grace, they haue learned to doe well, yet euer and anon, they haue experience of the readines of their heart to breake out into their old courſes. Corruption in them will haue ſome flurts. Our heart is the inſtrument we muſt worke with, in the ſeruice of God. But a deceitfull inſtrument will not hold out in working. No more will our deceitfull heart in the ſeruing of God.

Hom. 13. ad pop. Antioch.

II. Deceit.

The *ſecond point* of deceitfulneſſe in this kind is in the

the *ſlipperineſſe* of our hearts; whereby it comes to paſſe, that they giue, both God, and our ſelues, the ſlippe, whileſt they are in the performance of good exerciſes. As when in praier, meditation, and hearing of the word they ſlily ſteale away, and play the fugitiues, carried away with idle, and wandring imaginations. This deceitfulneſſe the moſt holy haue miſerable experience of; their hearts herein dealing with them, as if our ſeruant imployed in ſome buſines together with our ſelues, in the middeſt of the worke ſhould priuily ſteale away, wee not marking, or minding of him. That holy father *Auſten* felt this, and bewailed it in himſelfe, that in his moſt ſerious meditations of heauenly things his mind was eaſily diſtracted by the ſlighteſt occaſions. Concerning the which hee thus "writeth, *Let euery* man therfore marke and conſi- "der what doings there are within in the heart, how "often times our praiers themſelues are interrup- "ted with vaine thoughts, ſo that our heart can "hardly ſtand ſtill with God. Though yet it would "lay hold on it ſelfe and ſo make it ſelfe to ſtay with "him, yet in a ſort it flyeth away as it were from it "ſelfe, neither can it finde any bounds whereby it "may keepe in it ſelfe from flying away in her wan- "dring motions, that ſo tarying ſtill with the Lord "it may be refreſhed with ſweet delights by him. "Hardly among many of our praiers meet we with "ſuch a praier. Euery one would be ready to ſay "that this were ſo onely with him, and that others "were not troubled in like manner, vnleſſe we had "heard *Dauid* in a certain place ſaying, Therefore "thy

The ſlipperines in the very act of performance.

Confeſſ. 10. 35.

In Pſal. 89.

2 Sam. 7. 27. cleared by Auſten. *Dixit ſe inuenire cor ſuũ, quaſi ſoleret fugere, & ille ſequi quaſi fugitiuũ, & non comprehendere & clamare ad Dominum, &c.* Pſ. Im. 38.

"thy ſeruant hath found his heart to pray vnto "thee. *Loe he ſaies that he found his heart, as though his heart were wont to flye away from him, and he faine to runne after this fugitiue, and being not able to catch it himſelfe, to cry to the Lord, my heart hath left me.* So farre *Auſten*, excellently ſetting forth this deceitfulnes of our hearts. Would we not count him a deceitfull friend, who, when we ſhould haue greateſt vſe of him, would then be ſure to be out of the way? Alike deceitfull muſt our hearts needs be, the chiefeſt inſtrument wherwith we are to ſerue the Lord. And yet when Gods ſeruice is to be performed of vs, our hearts are then to finde, they haue runne away from vs, and ſo, when we ſhould ſeeke God, we muſt firſt goe ſeeke our ſelues.

III. Deceit, ſecret foiſting in of corruption into good actions.

The *third deceit* is, when our hearts doe priuily, and ſecretly, we ſcarſe perceiuing it, foiſt in, and cloſely conuaie ſome corruption into our good actions, euen then, when we are in the very act of performance. And with this deceit are euen the children of God themſelues exceedingly troubled. For howſoeuer they propound not to themſelues any of theſe by and baſe reſpects of praiſe, and vaine-glory, &c. in their good actions, but rather do ſet themſelues againſt them; yet theſe things doe come in by ſtealth, and ſlily inſinute, and wind in themſelues into their hearts, as once the ſerpent into the garden. So fitly in this regarde doth the Prophet call our heart deceitfull, in that word, in the originall, from whence *Iakob* had his name, becauſe our fleſhly hearts doe the ſame thing to the ſpirit, in doing of good, which *Iakob* did to his brother,

ther, comming out of the wombe, as it were ſupplant it, and catch it by the heele, when it is in running of the Chriſtian race; for what els doe they, when they intrude, and obtrude vpon vs their owne carnall, and corrupt affections? Looke how thoſe *Samaritanes* would haue had their finger in the building of the temple with the Iewes, namely, with a purpoſe to haue deſtroyed it, and looke how *Iehu* offered ſacrifice to *Baal*, killing his prieſts at the ſame time: and looke how *Huſhai* went to *Abſaloms* company to ouerthrow him. A like deale our hearts with vs, needes will they intermeddle in our good actions, but it is but to rob vs of them, by transforming them into ſinne, through the mixture of their corruption. For when there ſprings vp any ſweet fountaines of grace within vs, then doe they cloſely (as once the *Philiſtims* dealt with *Iſacks* welles, which he had digged) caſt in their filthy dirt, and duſt, and ſtop them vp therewith. They droppe downe from their impure hands ſome filth, vpon that pure webbe the ſpirit weaueth, and ſo make it a menſtruous cloath. They cunningly put in their leauen into the ſpirits dough, and ſo ſowre it, and make it diſtaſtfull to the Lord. When ſometime the ſpirit of grace is offering to put forth it ſelfe, as once *Zarah* in *Thamars* wombe, yet, by reaſon of this deceitfulneſſe of our hearts, it recoyles preſently, and goes backe, ſo as *Zarah* did, and the fleſh like Perez, that ſteppes before it; and ſo as they were deceiued, when *Zarahs* hand was firſt ſeene, ſo we often, when we feele our ſelues making ſome offers towards God. For as knauiſh cony catch-

ers, watching the times when honeſt men are to goe to ſome ſolemnity of feaſting, craftily thruſt in themſelues, that they may filch ſome thing away: ſo where grace is to imploy her ſelfe, corruption will be ſure to haue an oare in this boate, and to intereſt it ſelfe in the good action, that it may by this meanes ſteale away the beſt part of our comfort therein: As in the loue of grace and vertue in good women, it comes ſometimes to paſſe, that the impure, and filthy loue of luſt, and concupiſcence, by certaine juggling feates of conueiance, cogges in it ſelfe. Therefore S. *Paul* writing to *Timothy*, a man rarely mortified, biddeth him yet to exhort younger woman *with pureneſſe*, or *chaſtly*; becauſe, through the deceitfulneſſe of his heart, euen then, whileſt he was exhorting them to chaſtity, ſome vnchaſt motions might come creeping into his owne heart, and ſteale vpon him vnawares. And ſo in preaching, while the miniſter is ſtirring vp others, to the zeale of Gods glory, through this deceitfulneſſe of heart, it comes to paſſe, too often, that thoughts of pride, and vaine glory poppe in themſelues, to defile, and deface the glory of the worke. In which regard *Auſten* ſaies, that it is harder to preach holily, then to heare, writing vpon that of *Dauid*, Thou ſhalt make me to heare the voyce of ioy, and gladneſſe; which he reades ſomething otherwiſe, thus. Thou ſhalt giue ioy to my "hearing. Whereupon he thus writeth. The hea- "rers of the word are more happy then the ſpea- "kers. The learned hearer may be humble. But "the ſpeaker he muſt ſtriue againſt pride, and the "deſire

1 Tim. 5. 2. ἐν πάσῃ ἁγνείᾳ.

In Pſal. 50.

Feliciores ſunt qui audiũt, &c.

"deſire of pleaſing men, that they cloſly creep not in vpon him, and *cauſe him to diſpleaſe God. &c.* The like deceit are we ſubiect vnto in prayer alſo. Witneſſe *Ionahs* example, of whom it is ſaid, that he then prayed, when indeed he did nothing but quarrell with God. Read the words of that his praier, and yee ſhall finde nothing prayer-like in them. They ſeeme rather to be a brwale, then a praier. How then is he ſaid to pray? No doubt feeling his weakeneſſe, in giuing place to anger, he thought to ſtriue againſt it, and in this good minde addreſſed himſelfe to praier: but yet, loe the deceitfulneſſe of his heart, while by prayer he thought to haue ouercome his anger, anger ouercame him and his praier too, turning it into a jangling, and wrangling expoſtulation with the Lord. Thus otherwhile men ſetting themſelues to meditate againſt ſome ſinne, in the very act of meditation haue beene inſnared therein. For as in ſpeaking againſt ſome ſinnes, it falles out that others ſometime are taught to practiſe them, (which was *Solons* reaſon of making no lawes againſt the killing of our parents, leaſt by forbidding it he ſhould teach it) ſo alſo in thinking againſt ſome ſinnes, our ſelues may be caught. And when men in their thoughts haue beene framing their mindes to reconciliation with their aduerſaries, in the remembrance of the iniuries receiued they haue beene further incenſed, then before. *Peter* did well to aske the queſtion, *Maſter ſhall we draw the ſword.* He did not aske this queſtion as the princes in *Ieremy*, whether they ſhould goe downe into Egypt, being before reſolued to goe downe, whatſoeuer

Ionah. 4. 2.

Luc. 22.

Ier. 42.

ſoeuer the Prophet ſhould anſwere. No, we are not to thinke that *Peter* had made a reſolute anſwere to his queſtion before he made it, being fully purpoſed to draw, before he asked the queſtion. No, hee did not ſo fouly diſſemble. But in asking the queſtion, hee ſeemed to be framing his minde to more moderation, and willing to be aduiſed, and directed by Chriſt, but yet withall exaſperated with the inſolencie of the aduerſarie, and indignity of the fact, he could not hold his minde in that temper of moderation, to ſtay the anſwere of the queſtion, but euen in asking drew, the deceitfulneſſe of his heart preuenting Chriſts anſwere. So againe oftentimes in many of our actions, where wee thinke we doe intend a good end, and doe indeede in ſome ſort intend it, there yet withall, vnder hand, gets into our mindes the conſideration of ſome other ſiniſter and crooked reſpect. As *Moſes* pretended to the Lord, that the conſcience of his owne weakeneſſe, and inſufficiencie made him ſo fearefull of vndertaking the office he impoſed vpon him, leaſt by this meanes Gods glory ſhould be foiled in him. Neither did he altogether diſſemble therein. But withall, there ſecretly lurked another matter beſide the feare of himſelfe, namely the feare of *Pharaoh*, leaſt hee would haue reuenged the *Ægyptians* quarrell vpon him. And therefore God ſeeing that, ſaid vnto him, *Ariſe Moſes, goe thy waies, they are dead that ſeeke thy life.* So when we deſire that our children, or others vnder our charge, ſhould thriue in godlineſſe, this is a good deſire; but how often doe the eyes of our mindes looke a ſquint at Gods glory herein;

herein; and (whatſoeuer our own pretences and conceits, may be) like *Demetrius* pretending *Dianaes* glory againſt *Pauls* doctrine, when yet it was his owne gaine he more ſpecially intended, how often are we carried away with a reſpect of our ſelues, that we might reape ſome credit, in the good ſucceſſe of our labours? And therefore excellently the Apoſtle, purging himſelfe of this corruption, writeth thus vnto the Corinthians. *Now I pray to God that ye do no euill.* The Corinthians might obiect. Thou thus prayeſt not ſo much for our good, as for the credit of thine owne miniſtery. The Apoſtle therefore by way of preuention addes, *not that we ſhould ſeeme approued*, hauing our labours thus bleſſed: *but that ye ſhould do that which is honeſt, though we be as reprobates*; in an honeſt deſire of your owne good doe we deſire it, without any reſpect of our ſelues. Againe, when the children of God are humbled and caſt downe in godly ſorrow for their ſmaller ſinnes, often vpon this occaſion the heart beginneth to conceiue thoughts of pride. O there are few that take notice of ſuch ſmall ſinnes, or are ſo touched for them, as I. And ſo the theefe Pride, ſteales away our humility, as it doth alſo all our other graces, it being almoſt all one to be ſimplie proud as to be proud becauſe of our humility, to be vncleane, as to be proud becauſe of our chaſtity, &c.

Act. 19. 27.

2 Cor. 13. 7.

The *fourth deceit* of the hart in practiſing is, when it cauſeth vs to leape from one extreame to another, paſſing by the meane; as from Prodigality, to Couetouſneſſe, from Couetouſneſſe to Prodigality, skipping ouer liberality. In the former leape the couetous

IV. Deceit, leaping from extreame to extreame.

tous man hath a fair pretence, O why ſhould I waſtfully miſpend Gods creatures? why ſhould I make my belly my God? But why doſt thou not rightly vſe Gods creatures? why doeſt thou make thy mony thy God? The prodigall, lately couetous, his colour is as good, why ſhould I make my ſelfe a drugge to my goods? yea, and why ſhouldſt thou make thy ſelfe a drudge to thy pleaſures? In the ſame kind of deceit are ſome brought from preſumption to deſperation, from thinking their ſinnes are nothing, and that they can repent when they liſt for them, to thinke that they are greater then that euer they can repent, or find mercy at Gods hands. By the like deceit are men come from too much honouring of Miniſters, which was in Poperie, to too much contemning of them. As it was in the Church of Corinth, ſome would giue too much to the miniſters, ſeruilely apprentiſing their iudegments vnto them, *I am Pauls, I am Apolloes.* Another ſort, to auoide this extremity on the right hand, went as farre out on the left, in the vtter reiecting of the miniſtery, *I am Chriſts*, I care not for any miniſter, but will bee taught immediatelie by Chriſt himſelfe. And therefore *Paul* after he had refuted thoſe offending in the exceſſe, leaſt any through this deceitfulneſſe ſhould decline too much to the defect, hee wiſely qualifies the matter, *Let a man yet thinke of vs as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God.* Let no man think that there is no way to auoid too much dignifying the miniſters, then too much nullifying of them. This is like the husbandmans error, when in correcting the crookednes of a twig, he

1 Cor. 1. 12.

4
1 Cor. 4. 1.

hee writhes it too much the other way. A deceit, that befell the Fathers, who in their zealous deteſtation of hereſies, haue in their diſputations ouerſhot themſelues, ſometimes, and gone too farre on the other ſide. As *Clemens* was ſo farre caried againſt worſhip of images, that hee condemned the Art of painting. An example of deceit in this kinde wee haue in *Peter*, who for not ſuffering Chriſt to waſh his feet, hearing that fearefull anſwere, *Vnleſſe I waſh thee, thou haſt no part in me*, laſhed out preſently as farre the other way, *Lord not feet onely, but hands, and head and all.* But it was his feete onely that Chriſt would waſh, not his hands, or head. So the Corinthians, being reprehended for their remiſneſſe, and careleſſe ouer-ſight, in not puniſhing the inceſtuous perſon, fell to ouer-rigorous ſeuerity, in not freeing him from puniſhment, in not looſing him vpon his repentance. So S. *Auſten* confeſſeth of himſelfe, that in his deſire to auoid carnall delight in ſinging, he fell into that extreamity of ſeuerity, as to condemne all delightfull melodie, tickling the eare. The errour in the primitiue Church was, to magnifie the Apoſtles writings in contempt of their vocall doctrine. *The letters*, ſaid the falſe Apoſtles, concerning *Paul, are ſore and ſtrong: but his bodily preſence, and his ſpeech is of no value.* The Papiſts at this day haue auoided this errour, by falling into the contrarie, of aduancing the doctrine, which the Apoſtles, ſay they, deliuered by word of mouth, their vnwritten verities, to the ſhamefull diſparagement of their written doctrine. And to conclude, how many of vs, through this deceit, haue beene brought from

Ioh. 13 9.

Confeſſ. 10. 34. Aliquando autem fallaciam hanc immoderatius cauens, errononimia ſeueritate, vt meloſemme cantilenarum ſuauium ab auribus meis remoueri velim.

2 Cor. 10. 10.

Popiſh ſuperſtition to prophane and irreligious Atheiſme? From the blinde zeale without knowledge, to a colde and hartleſſe knowledge without zeale, from workes without faith, to faith without workes, from ſhaking off the yoke of that Romane tyrannie, to ſhake off the ſweet and eaſie yoke of Chriſt to, and ſo to an ouer-licentious, and lawleſſe diſſoluteneſſe. From the leauing of Popiſh faſting, pennance, confeſſion, to the contempt of true Chriſtian faſting, repentance, confeſſion, and from the errour of the merit of good workes, to a ſhamefull neglect of them. So that wee did more good workes (I meane outwardly in regard of the matter) in Poperie, for our owne glory, then now wee doe for Gods glorie, though Gods glory ſhould be a far more powerfull attractiue to good works then our owne.

And theſe be the foure
firſt deceits in
this kinde.

(***)

Chap. XXII.

Of eight more deceits in the same kinde.

V Deceit, sliding from the meane to an extreame.

TO goe yet forwards in these deceits; The *fifth* is, when our hearts cause vs to degenerate from the meane, to the extreame, specially that which hath greatest resemblance, with the meane. Wherein our hearts deale with vs, as the Diuell would haue dealt with our Sauiour, when vpon occasion of his strong faith in his Fathers prouidence, which he had shewed, in resisting his first temptation, chusing rather to liue by this faith in want of bread; then vpon his motion to command the stones to be made bread; when, I say, vpon this occasion, he would haue cunningly brought him on in his second temptation, to presumption, in casting himselfe downe headlong from the top of the pinacle, as being an action which would carie a great colour of a very strong faith indeede. *Peter* hauing made a notable profession of his faith, *Thou art the Christ, the sonne of the liuing God*, and being therefore much commended by our Sauiour, presently thereupon tooke occasion to fall from the *true boldnesse* of *faith* to the *sawcinesse* of *presumption*, in aduising his Master to decline the crosse, whereupon the saluation of all the elect depended. So likewise from iust and lawfull zeale, how easily through this deceitfulnesse, doe we stray into blinde boldnesse, and vnaduisednesse? as the common people of their owne heads throwing downe images, and the Brownists as they call them, in

in separating from our Churches; the like was the zeale of *Peter* in drawing out his sword, in his Masters quarrell, and cutting off *Malchies* eare: as also of two of his fellowes, calling down for fire from heauen, to consume the inhospitall Samaritanes. In all these zeale degenerated, and became like wine turned into vinegar. As also in the Israelites, when they were carried so farre in their zeale and indignation against the Beniamites, that they sware rashly they would none of them giue any of their daughters to wife to a Beniamite. So should a whole Tribe haue perished, and the Church & Common-wealth haue beene weakened and impaired. What madnesse was this in punishing others, so farre to exceede, that therein also we should punish our selues? Like the hands and other outward parts in the Parable, which denying to minister food to the belly, because as they said it was idle and lazie while they laboured, did thereby pine and consume themselues. And yet to this did the deceitfull hearts of the Israelites bring them vpon occasion of their iust and lawfull zeale. So easily may the Diuell cast in his wilde-fire into this fire of Zeale. Thus from the iust reuerence of holy men came in religious adoration; as we may see in the examples of *Cornelius* and *Iohn*, rebuked by *Peter*, and the Angell. So also, from godly sorrow how easily doe our deceitfull hearts carrie vs to immoderate and excessiue pensiuenesse, from being *poore in spirit* to be *desperate in spirit*. As the Apostle sheweth, admonishing the Corinthians, that they would comfort the incestuous sinner, and release him of his excommunication, least he should vpon

Iudg. 21. 1.

occa-

occasion of longer continuance in his iust sorrow, be swallowed vp of despaire. *For we are not ignorant,* saies the Apostle, *of Sathans wiles,* namely how he laboureth to bring vs from the iust meane to the excesse. And as it is Sathans, so also is it one of our owne hearts deceits, his deceits, by our consenting being made ours, as I shewed in the beginning. Thus from the true practise of mortification, in taming & keeping vnder our flesh by abstinence, many haue brought themselues to too great an austerity and seuerity. Hence the whippings, and such like exercises of the Papists. Hence the discipline that hath bin vsed in monasteries, and the practise of some, that would neuer eate but running, least they should feele some pleasure, and delight in eating. *Timothy* was caught in this errour, when vnder the colour of abstinence, for the reproouing of the luxurious *Ephesians,* he had so far macerated his body, that the Apostle was faine to prescribe him Phisicke. This may teach vs what an eye we had neede haue ouer our selues, euen in the practise of the best things, because nothing more easie, by reason of the deceitfulnesse of our harts, then to mixe somthing of the extreames with the meane; so that we can hardly be angry without sinning, beleeue without presuming, repent without desparing, feare without doubting, be merry without vainelightnesse, be sad without heauy and vnprofitable dumpishnesse.

2 Cor. 2. 11.

1 Tim. 5. 23.

The *sixth* deceit is, when we incroach vpon God in those things, wherein he hath giuen vs some liberty in his word, going beyond the bounds he hath there set vs. God hath giuen vs liberty, yea indeed hath

VI. Deceit, Incroaching in the vse of things lawfull.

hath impoſed a neceſſity vpon vs to ſeeke the maintenance of our owne credit and good name, that ſo we might be the fitter inſtruments of glorifying him in our ſeuerall callings, but herevpon, as S. *Auſten* hath well obſerued, through the deceitfulnes of our hearts, we are drawne on to deſire, and delight in the loue, the reuerence, the praiſe of men it ſelfe, and to like well enough of it to be loued and reuerenced, not *for Gods cauſe*, but euen in *Gods ſtead*. But this deceit is ſpecially in the vſe of things indifferent, as meat, mirth, marriage, recreation, ſleepe, apparell, and ſuch like. Of all which, God indeed hath granted vs the vſe, yet not ſo, but he hath confined vs within certaine limits, and as vnto the ſea, hath ſet vs our bounds, ſaying: *Thus farre ſhalt thou goe, and no farther*. Now our deceitfull hearts hauing once gotten this by the end, that ſuch and ſuch things are indifferent, and ſo may lawfully be done, thinke they are then on a ſure ground, and ſo care not how farre they laſh out; as though there were no reſtraint in the vſe of things indifferent. And thus it is ſtrange to ſee, how that which is lawfull, drawes on that which is not conuenient, yea and what horrible ſinnes are ſwallowed downe vnder the name of things indifferent. Come to a ſwiniſh Epicure, that makes his belly his God, and tell him of his abuſe of Gods creatures: he will anſwer preſently, why ſtraiten you my liberty in the vſe of the creatures, which Chriſt hath purchaſed for me? Hath not God giuen vs *wine to make glad the heart*? Yes to make *glad*: but drunkenneſſe and ſurfeiting makes it heauy. *Take heed* ſaith our Sauiour, *leaſt your hearts be made heauy with*

Confeſſ. 10. 36. Itaque nobis quoniam propter quædam humanæ ſocietatis officia neceſſarium eſt amari & timeri ab hominibus, inſtat aduerſarius vbiq; ſpargens in laqueis Euge, Euge, vt dū auidè colligimus incautè capiamur, & a veritate tua gaudium noſtrum deponamus, & in hominum fallacia ponamus, libeatq; nos amari, & timeri non propter te, ſed pro te.

Luc. 21. 34.

with ſurfetting and drunkenneſſe. Thus we ſee how eaſily our deceitfull hearts remoue the auncient bounds ſet by God, which to doe, but with men, is a deceit not to be ſuffered. And ſo it ſteales on further, till at length it bring vs from *Chriſtian libertie*, to a moſt *vnchriſtian libertiniſme*, and *luxurious licentiouſneſſe*. Behold then heere a noble deceit, while men thinke they take and vſe their libertie, indeed they looſe it. For in the vſe of theſe things, wherein God hath made them free men, they make themſelues bond-men, being *brought vnder the power* of thoſe things which they vſe, as the Apoſtle elegantly ſpeaketh. For they ſo inthrall themſelues to the luſt of their ſenſes, and of their bellies, that though their owne, and others deſtruction be ſometimes ioyned with the vſe of ſome of theſe things, they cannot yet forbeare. Which ſeemed to be the fault of ſome of the Corinthians, couering their intemperancie, and loue of their bellies, whereby they hazarded ſome of their brethrens ſoules, with the pretence of Chriſtian liberty. So much the Apoſtle, not obſcurely, intimates, when vnto that deceitfull obiection, *All things are lawfull*, he frameth this anſwere, *But I will not be brought vnder the power of any thing*. I will not make my ſelfe a ſlaue to my belly, whoſe Lord I ſhould be. So alſo God hath giuen vs liberty to deale in the world, and worldly occaſions. But here, an inch being giuen, wee take an ell, ruſhing our ſelues ouer head and eares in them, to the preiudice of faith in Gods prouidence, and of the exerciſes of piety. So God hath giuen this liberty to his Miniſters, to take of their flockes ſufficient maintenance.

Pro 23.10.

1 Cor. 6.12.

He

In epiſt. Conceditur tibi vt de altari vinas, non vt de altari luxurieris.

He that attends vpon the altar, may liue of the altar. But *Bernard* obſerued it, in ſome of his time, that thence tooke occaſion to riot, and ruffle it out vpon the altar, though yet the Scripture ſaith not the miniſter may luxuriouſly lauiſh it, but onely liue of the Altar. The Scripture alſo permits feaſting and merry-making. But how eaſily heere doe we ouerſhoote our ſelues? not onely the common ſort in their quaffings, carouſing healths, and ſcurrillous mirth, but euen the better ſort alſo exceeding the bounds of moderation. *Auſten* confeſſeth his errour here. *Lord*, ſaith he, *drunkenneſſe is farre from mee; let it not once come neere me: As for gluttony, it ſteales ſometimes vpon thy ſeruant. I pray thee remooue it far from me. But who is there that ſometimes is not carried away beyond the meaſure of temperancy?* Thus parents, becauſe of the lawfulneſſe of naturall affections, fall to cockering of their children. In all theſe & ſuch like caſes, we muſt be as iealous of our ſelues, as *Iob* was of his children in feaſting. For here the deceit is ſo much the more eaſie, by how much our ſuſpition of it is the leſſe, preſuming vpon the lawfulneſſe. But we muſt oppoſe to this deceit that of the Apoſtle, *All things are lawfull, but all things are not expedient.* Circumſtances of time, place, perſons muſt be conſidered. Otherwiſe that ſaying is true. *Hee that will doe all lawfull things*, all that hee may, *will quickly come to doe vnlawfull things*, ſomething that he may not.

Conſeſ. 10. 31. Crapula non nũquam ſubrepit ſeruo tuo.

Clem.

VII. Deceit, Iuſtling out a greater good by a leſſe.

The *ſeuenth deceit* is, when vpon ſome care of doing a leſſe good, we iuſtle out the greater, and that oftentimes when it is moſt ſeaſonable. *Martha* was thus

thus deceiued, when her care of performing one good dutie, in giuing the beſt, and moſt reſpectfull intertainement to Chriſt, ſhe could, detained her from the hearing of the word, a matter of far greater moment. Thus many, that read not all the weeke long, knowing yet that reading is a duty commanded by GOD, will therefore be reading of the Scriptures in the ſermon time, at the Church. Some alſo are at home in their priuate prayers, and meditations, when the Church is aſſembled together, and with priuate ſeruice exclude the publique. Others in hearing of the word, while they minde the method, and order of the preacher, & matters of knowledge, they neglect that which concernes affection. And diuers ſuch like. Heere remember, that howſoeuer in euill things, that rule be falſe, *of euils chooſe the leaſt*, yet in good things the contrary is true, *Of goods, chooſe the greateſt.*

The *eight deceit* is, when hauing performed ſome good ſeruice to God, we therevpon take occaſion to be the more careleſſe and ſecure. Like boyes, who after they haue followed their bookes hard in the ſchoole, thinke then they are priuiledged to ſport & play reakes. So is it with vs. We may eaſily feele this diſpoſition in our ſelues, to be ready to pleaſe our ſelues in vnlawfull liberties, when we haue pleaſed the Lord in lawfull duties. We may ſee it in *Ionah*, after his embaſſage faithfully diſcharged to the Niniuites, breaking foorth into anger againſt the Lord: and in *Ezekiah*, after his notable ſeruice, both of praier in ſickneſſe, and of thankſgiuing after deliuerance, fowly ouerſhooting himſelfe in a vaine oſten-

VIII. Deceit, After good ſucceſſe to grow ſecure.

ſtentation of his treaſures to the Babiloniſh Embaſſadour. Therefore, after a lightning, take heed of a foyle. Neuer haue we greater cauſe to tremble, then after we haue well acquitted our ſelues in the performance of ſome good duty. Then will our harts be ſeeking of vnlawfull liberty, & offring to ſteale away from God, that after their paines in his ſeruice they might refreſh themſelues with ſome pleaſure of ſin.

IX. Deceit, The fleſhes peruerſe imitation of the ſpirit.

The *ninth deceit* is, when the fleſh doth peruerſly imitate the ſpirit in vs; when, as the Diuell tranſformeth himſelfe into an Angell of light, ſo our fleſhly and corrupt harts into the ſimilitude of ſpirituall, & renewed. How is this? Specially in the raiſing vp of many good, and holy motions, meditations, deſires, & affections in our minds. For example, otherwhile in praier, or in hearing of the word, there come into our minds, ſuch, and ſuch thoughts, and good purpoſes of doing this or that good worke; ſometimes alſo many good affections, as of griefe for our ſins, and ſuch like, which yet are nothing to our preſent, either praying or hearing. Here our deceitful harts will be ready to thinke theſe come from the ſpirit of grace; but the trueth is they come from our owne carnall hearts, and the Diuell together, both mutually conſpiring to deceiue vs. For the ſpirit of God hath no ſuch office to draw away mens minds from hearing the word. No, it openeth the heart, it boareth through the eares thereof, and maketh vs to attend. So the ſpirit of God hath no ſuch office: neither as to trouble mens minds in praier with thoughts impertinent. No, the ſpirit is the ſpirit of prayer, and chaſeth away all ſtragling thoughts, and keepeth our

our mindes ſteddy, and attentiue in prayer. Therefore aſſure thy ſelfe, heere is noble jugling. Theſe thoughts ſuggeſted, though in themſelues Diuine, yet the ſpirit that ſuggeſts them in this faſhion, is not diuine, but fleſhly, or diabolicall.

The *tenth deceit* is, when in temptation our hearts betray vs, like *Iudaſes*, into the diuels hands. If one liuing familiarly with vs, ſo that wee repoſed ſome truſt in him, ſhould yet, walking abroad with vs, and ſeeing ſome enimy come to offer violence, run away from vs, would we not account him a deceitfull perſon? much more if he ſhould conſpire with the enemy, and take his part againſt vs. So is it heere with our hearts, that lye continually in our boſomes, and pretend great kindneſſe, and friendſhip, no ſooner yet can the Diuell ſet vpon vs with any temptation, but they forſake vs, yea they deliuer vs vp into his hands. Herein dealing with vs as the falſe hearted men of *Keilah* would haue done with *Dauid*. As *Dauid* miſtruſted them, ſo ſhould we theſe hearts. We neede not to aske the queſtion, as *Dauid* did of the men of *Keilah*, *Will they deliuer vs?* We may aſſure our ſelues they will. Such is the depth of their falſhood. *Iudah* when he went out in the morning to the ſheepe-ſhearing, had no ſuch purpoſe, as to commit inceſt with *Thamar*, but yet for all that being tempted, ſee how his owne heart deceiued him, and gaue him the ſlip, yea thruſt him into the hands of the temptation. And alas! who ſees not this falſeneſſe of his owne heart, yea euen then when we goe forth into the world with a purpoſe againſt ſuch and ſuch ſinnes? yet no ſooner

X Deceit, treachery in temptation.

1 Sam. 23. 11.

are the leaſt tiſing and tempting occaſions offered to our eies, eares, or other ſenſes, but we are caught preſently.

XI. Deceit, by minding future good to neglect preſent. 1 Sam. 10. 7.

The *eleuenth* deceit is, by holding vs occupied in thinking of ſome good thing to come, to make vs neglect our preſent duty. Here we ſhould remember that ſaying of *Samuel* to *Saul*, *When this ſhall come to paſſe*, namely thy kingdome, *doe that which comes next hand.* It is a folly to leaue certainties for vncertainties. Thou haſt certainty of that which is preſent. If thou wilt lay hold vpon the preſent occaſion thou maiſt. But as for that which is to come, thou art wholly vncertaine, thou knoweſt not whether there will euer be any occaſion of good for thee to lay hold of, or no. Heerein me thinkes the deceit of our heart is like the practiſe of *Tobiah*, and *Sanballat*, againſt *Nehemiah*, who would haue drawne him away from the repairing of the citie by calling him to conference, and conſulation, with themſelues; ſo our harts doe often diuert vs from the proſecution of many good purpoſes, by caſting other odde impertinent matters in our way, like as in a caſe farre vnlike, the Philiſtimes diuerted *Saul* from the purſuit of *Dauid*, or as the Foxe diuerts the huntſman ſometimes from following the Hare. But in this caſe we muſt be wiſe to anſwer our hearts, as *Nehemiah* did his crafty aduerſaries, *I haue a great worke to doe, and I cannot come downe: why ſhould the worke ceaſe, while I leaue it, and come to you?*

Neh. 6. 2. 7.

Verſ. 3.

XII. Deceit. Perking of the Handmaid aboue the Miſtreſſe.

The *twelfe deceit* is, when admittance being gotten for ſomthing, becauſe of ſome other thing wherein it ſhould wait, as a handmaide on her miſtreſſe,

yet

yet this hand-maid beginneth to perke aboue her Miſtreſſe, and to incroach and vſurpe vpon the chiefeſt place. *Auſten* ſhewes this deceit in himſelfe, in his ſenſuall delighting in ſinging of Pſalmes, in regard of the ſweetneſſe of the ſound, and contentment of his eares therein. Of which he thus writeth. *But oftentimes the delight of my eare deceiueth mee, whiles ſenſe does not ſo follow reaſon, that it can patiently endure to come behinde it, but hauing gotten to be receiued onely becauſe of it, would therefore goe before and haue the chiefety. So I ſinne in theſe things, not perceiuing it: but afterward, I perceiue it.* The naturall delight in ſinging of Pſalmes is lawfull, if it be ſubordinate, and ſubſeruient to the ſpirituall delight in the matter it ſelfe. But here was *Auſtens* deceit, that the *naturall* delight in the *ſound*, did ouertop the *ſpirituall* delight in the *ſubſtance* of the Pſalme. So it is lawfull to delight in the witty ſpeeches that are in Sermons; ſo we vſe this our delight in the *wit*, to confirme our delight in the *grace* of the ſame ſpeeches. But here is the deceitfulneſſe of our hearts, that our affection to the *wit* is farre more intenſe then to the *grace*, and that in affecting the wit of a Sermon, wee feele our affection to the grace ſomething ſlaked and cooled. This is as if one who is welcome to a place, onely becauſe he is in my company, and comes as my ſhadow, ſhould yet, after hee were receiued into the houſe for my ſake, cauſe my friend to thruſt me out of the dores, that he may haue all the welcome, and kinde intertainement alone.

Confeſſ. 10. 34. Sed delectatio carnis meæ ſæpè me fallit, dum rationem ſenſus non ita comitatur, vt patienter poſterior ſit, ſed tantum quia propter illam meruit admitti, etiam præcurrere ac ducere conatur. Ita in his non ſentiam, &c.

Chap. XXIII.

Of the deceit of our affections in generall.

Deceit of affections alone.

Hitherto we haue ſpoken of that deceitfulneſſe of heart, which is *ioyntly* in the minde, and affections: it remaineth now, that we ſpeake of that deceitfulneſſe of the affections, *by themſelues*. Where firſt, wee will ſpeake of their deceit in *generall*, and then ſecondly in *ſpeciall* of the deceit of ſome ſpeciall affections.

Generall, in their

The deceit of the affections in generall, ſhewes it ſelfe in two things.

1. Variablenes.

1. In that they are of ſo variable & mutable a diſpoſition, that the face of the heauens is not ſo diuers, nor the ſea, or weather, ſo inconſtant, nor the Camelion ſo changeable, as they. Nothing is there ſo vnſtaied, nothing ſo vncertaine; not only changed this day from yeſterday; but this houre, yea this moment from the former. Hence that of *Salomon*, No man knoweth loue or hatred, that is, as *Iunius* expounds it, the thing either he loues, or hates, by reaſon of this fickleneſſe of our ſo eaſily alterable affections. Who would haue thought, that *Ammons* ſo hot affections to his Siſter, could euer haue beene cooled? Yet, for all that, preſently after his luſt was ſatisfied, his hatred of her exceeded his former loue. Who would haue thought that the Iewes, that cried *Hoſanna* to Chriſt, would after haue cried ſo ſoone, *crucifie, crucifie?* Who would haue thought the Ægyptians ſo deſirous of the Iſraelites departure, that they

Eccl. 9. 1. Interpreted.

euen

euen woed them to be gone, by giuing them their pretious iewels, ſhould yet, within ſo few houres, on the ſuddaine runne after them, to recouer them againe into their hands, as before. So for ioy, and ſorrow we may ſee the like varieties, and changes. *Ionas*, that to day is the onely merry man, while the gourd flouriſheth, to morrow, when it periſheth, none ſo penſiue, or perplexed as he.

This deceit of our affections is moſt dangerous in the matters of religion; when we begin to waxe cold, hauing been once zealous, and to eate vp that zeale of gods houſe, which was wont to eate vp vs. Reue. 2 4. Thus was it with *Epheſus*, charged by Chriſt with the loſſe of her firſt loue; and with the Galathians, that at the firſt were ſo feruent in their affections, that they could haue found in their hearts to haue Gal. 4. 15. plucked out their eies for him; yet afterward were more ready to plucke out his eyes. Thus alſo fared it with the Iewes, who at the firſt followed, and flocked after the Baptiſt, and reioyced in his light, but yet *for a ſeaſon* onely. *Iohn* quickly grew ſtale to Iohn. 5. 35. them, and, as our Sauiour inſinuates, no more accounted of, then *a reede ſhaken with the wind*. And Mat. 11. 7. would to God the caſe were not alike with too many in theſe our daies.

The ſecond thing wherein our affections ſhew themſelues deceitfull, is in the blinding, and corrupting of our iudgement. Theſe are our *Eues*, that doe deceiue vs. *Adam*, ſaith the Apoſtle, *was not deceiued*, that is, ſo much by his iudgement, (though alſo by that too) as by his affections to his wife, which at length blinded his iudgement. True

2 Corrupting of the iudgement.

1 Tim. 2. 14.

it is, our iudgements ſhould gouerne our affections, as *Adam* ſhould haue done *Eues*, yet thus it falleth out, that affection ouer-rules, and ouer-perſwades iudgement. We ſee how our affections to our children, kinred, and ſpeciall friends, doe often dazle our eies, that we maintaine errour, and wrong. As *Barnabas* may ſeeme to haue done againſt *Paul* in his ſo ſtiffe ſtanding out againſt him in the caſe of *Marke*, who was his kinſman, as appeares, *Coloſſ.* 4. 10. How often haue errours beene entertained, becauſe of our affections to thoſe that bring, and broach them? Hence that fetch of heretiques, obſerued by *Tertullian*, firſt to *perſwade*, then to *teach*, firſt to worke vpon mens affections, and to gaine ſome intereſt in their hearts, then afterward to labour the vnderſtanding thus prepared, to wooe the Miſtreſſe by the Maide: Whereas the truth, contrarily, doth perſwade by teaching, not teach by perſwading. Contrarily many wholeſome truths haue beene diſtaſted, onely by reaſon of the preiudice, which our naughty affections haue conceiued againſt the teachers; As in the example of *Ahab*, refuſing *Micaiahs* propheſie. Againe, whats the reaſon, that ſo many wiſe, and learned men in the Church of Rome haue beene, and ſtill are ſo groſly ſeduced with ſuch foppiſh, and ſenſeleſſe errours? Euen this, their owne affection to gaine, and glory, and thoſe other alluring gifts, which that ſtrumpet hath in her hand, which they cannot receiue, vnleſſe they firſt take her poyſoned cup, and drinke thereof. *Reward blindeth the eies of the wiſe* that is, our corrupt affection towards reward. When once the

Prius ſuadere quam docere.

Veritas docendo ſuadet, non ſuadendo docet.

Deut 16.19.

the affection is ſet vpon gaine, then preſently gaine is godlineſſe, and if a thing be gainfull, then though neuer ſo vile, it ſhall be coloured ouer as good, and lawfull. Our affections, when they would haue a thing, ſharpen our wittes, and ſet them on worke, to deuiſe arguments to ſerue their turne. But ſuſpect wee alwaies our iudgements (though they may ſeeme neuer ſo well fortified with reaſons) in thoſe caſes wherein our affections are intereſſed. Surely our affections will plead mightily, and deale craftily, raiſing vp fogges, and miſtes before our eyes, and ſetting falſe colours vpon things to deceiue vs. Looke how in a greene glaſſe all things ſeeme greene, and as to an aguiſh taſte all things bitter; ſo when the iudgement is diſtempered by affection, all things ſhall be iudged of according to the pleaſure of affection. Therefore *Peter* well ſaies, of theſe corrupt luſtes, that they *fight againſt the ſoule*, yea euen the principall part thereof, the Vnderſtanding; by making it ſeruilely to frame it iudgement to their deſire. Wee ordinarily ſee the deceit of our affections in naturall things. Fathers thinke their owne children the wiſeſt, and the faireſt. So louers their loues. The Ape thinketh his owne brats though vgly, and miſhapen, to be faire, and beautifull. Aſſuredly theſe affections of ours are no leſſe deceitfull in things ſpirituall. The vileſt deformities, if once they be affections darlings, ſhall be accounted comely ornaments. Let others ſay what they will. The affections haue taken captiue the vnderſtanding, and *Delilah* hath lulled *Samſon* aſleepe. The belly hath no eares, nor yet

1 Pet. 2. 11.

no eyes. So much for the deceit of affections in generall.

Chap. XXIIII.

Of the deceitfulneſſe of our Loue, Anger, Ioy.

Speciall.

NOw to come to the deceit of ſome particular affections. And firſt to begin with *Loue.*

1. Loue. The deceit.

1 The deceit of the affection of loue is, when we thinke we loue mens perſons, as they are Gods creatures in *Adam*, and his new creatures in Chriſt; when yet indeed we loue not their *perſons*, but their riches, honours, reputation in the world, and ſuch like *adioynts* of their perſons. In louing of our ſelues, we preferre our perſons before our goods, or ought elſe; as the Diuell obſerued, *Skinne for skinne, and all that a man hath, will he giue for his life.* Now the law is, *Thou ſhalt loue thy neighbour as thy ſelfe.* And ſo we ſhould loue him, and not his. But quite contrary is it with many of vs in the louing of others. We preferre their purſes, and portions, before their perſons. Whatſoeuer we may perſwade our ſelues, the truth is, that wee loue ſpecially in them theſe outward things, and know them according to the fleſh. The diſcouery of this deceit is in the change of eſtate.

The Diſcouery thereof.

1

1 When riches are turned into pouerty, honour into ignominie; if then wee leaue our friend, it is euident we loued not his perſon before. For that is ſtill the ſame, his piety, his parts are the ſame, that when

when he was rich, happily more. When the corne is ſpent, the Rattes leaue the Barne, and yet the roome is the ſame. It was not then the roome they loued. Here was the triall of the ſincerity of *Iohns* loue to our Sauiour, that hee forſooke him not on the Croſſe, as his fellowes did. For indeede Chriſt was the ſame on the Croſſe, that in the Pulpit, in the Temple, Chriſt ſuffering, was the ſame, that hee was working miracles. Thus was the deceitfull loue of many profeſſours at *Rome* towards *Paul* diſcouered, in that they ſtood not to him when he was conuented before *Nero*. Heerein alſo appeared ſome vnfoundneſſe in *Iobs* wife her loue, when ſhe began to loath him becauſe of his boyles and botches. If ſhe had loued his grace, *botchie Iob* and *poore Iob* was as gracious, as *haile Iob*, and *rich Iob*. The like may be ſaid of their loue, who depending vpon him in his flouriſhing eſtate, afterward diſpiſed him in his fall. Iob 30.1.

2 When alſo our eſtate is changed from worſe to a better, heere alſo is a diſcouery of deceitfull loue. For as in the former change vnfound loue will turne into *hatred*, ſo in this into *enuie*. Heere was the diſcouery of *Sauls* falſe heart to *Dauid*, when, ſeeming to loue him deerely, and intirely before, he could not yet endure him, when hee ſaw him grow greater then himſelfe, and heard his *ten thouſands* and but his one *thouſands*. And here was a notable triall of the ſincerity of *Ionathans* loue to *Dauid*, when, for all hee knew hee was to be preferd to the kingdome, and ſo the onely man to put him by that dignitie, yet ſtill hee continued conſtant in loue. 2

Whereas,

Whereas, if hee had loued him onely for outward reſpects, as becauſe of the ſimilitude of their diſpoſitions, that he was a man of a Martiall ſpirit, and not chiefly for his piety, hee could not, but, vpon this occaſion, haue moſt bitterly hated him. This muſt teach vs, in louing others, to examine our owne hearts, what it is wee loue in them; whether the image of God, or the deceiueable ſhadowes of the world. And thoſe that haue much loue, and many friends, muſt learne wiſedome not to take all for friends, that pretend affection. And becauſe the heart of man is thus deceitfull in loue, as in nothing more, it muſt teach vs in the multitude of greateſt, and ſtrongeſt friends to flye vnto God, and to make his loue our chiefeſt ſtayes: His loue I ſay, which is without deceit, without repentance, without the leaſt ſhadow of turning. For whom hee once loues, he loues to the end. Mans loue is often deceitfull, that we may iuſtly complaine with *Iob*, *My friends haue deceiued me as a brooke*: and with the Church in the Lamentations, *My louers ſtand farre off from me*, and with *Paul*, *All haue forſooke me*. Leane not then on this broken ſtaffe. Secure not thy ſelfe, no not in the fauour of Princes. Truſt not in them, ſaith the Pſalmiſt, becauſe they are mortall, and their breath is in their noſthrils. Much more then may I ſay, truſt not in their loue, becauſe their loue is *mortall*, and may quickly turne into mortall hatred. Their loue may die before themſelues, they may ſuruiue their loue, breathing out their loue, before their breath. So much for loue.

Ioh. 13. 1.

Iob 6 15. Lament. 1. 2. 2 Tim. 4: 16.

Pſal. 146. 4.

2. Anger. The deceit.

2 Affection is *Anger* and hatred, an inueterate

rate anger. The deceit is, when we thinke we hate mens sinnes, when indeed it is their persons, and that we are angry for sinne against God, when indeed it is for some iniury done to our selues. For so it is, that gods cause, and our owne often meete together. And wherein we are wronged, therein also is God. Now hence, by reason of this company, and concurrence of Gods cause, and our owne, we are very apt, and ready to deceiue our selues; thinking our anger is directed against the dishonour of God, whereas, in truth, it hath reference onely to that which is but an appurtenance, and hang-by thereto, namely our owne offence.

The discouery therof.

The discouery therefore of this deceit is.

1 In the partition of Gods cause, and our owne. Let vs marke how we are affected, either when God is dishonoured without our iniurie, or we iniured without any great impeachment of Gods honour. Now if we can be as hot as tolles in our owne priuate iniuries, where Gods glory is not called in question, and yet as cold as yce, when most dishonorable indignities are offered to the Lord without any touch of our selues: then it is euident, that in those cases, where Gods cause and our owne are ioyned together, our anger was onely for our owne, not for Gods. When our seruants, or children haue neglected their duty to vs, there is iust cause of anger. For Gods commandement is broken by them. But deceiue not thy selfe, when vnder this pretence thou letteſt loose the bridle to thy rage. For how often hast thou thy selfe fayled farre more in thy duty to God? how often hast thou seene thy

thy children, and ſeruants diſhonour the name of the Lord many waies, and yet waſt neuer halfe ſo angry? Heere was the triall of *Moſes* his anger. When the people murmured, and when *Korah* rebelled againſt him, here was iuſt cauſe of anger. But here Gods cauſe, and his owne, were coupled. Let vs therefore marke *Moſes* his behauiour, when they were ſingled. *Num.* 12. *Aaron*, and *Miriam* offer him a priuate iniury. It is ſaid his meekeneſſe was ſuch that he gaue them not a word. Againe *Exod.* 32. the people had fallen to idolatry, and had made a calfe, and *Aaron* had his hand therein. Here Gods quarrell was ſeuered from his owne. And how caries he himſelfe here. He ſpares neither *Aaron*, nor the people, but in a godly fit of zeale takes on, breakes the two tables in pieces, &c. A meeke lambe in his owne iniury: A fierce Lion in Gods. Here was pure anger, free from guile, and gall.

2 2 If our anger be properly againſt ſinne, then it will keepe vs from ſinning groſly in being angry. For what likelihood is there, that he is truly angry againſt ſinne, that commits a greater ſinne in his anger, then the ſinne whereat he is angry? Thus many are angry for ſmall offences, which indeed are ſinnes alſo againſt God: but in their anger they are ſo diſtempered, that they breake out into curſing, raging, rayling. &c. which are farre greater ſinnes, then that wherewith they are diſcontent. Here was *Dauids* anger againſt *Nabal* diſcouered to be faulty. He might happily perſwade himſelfe he had cauſe to be offended. For *Nabals* churliſh vnthankefulneſſe was odious to God. Yet that was

not

not it which angred *Dauid*. For then how came it to paſſe that his anger prouoked him to ſweare, to conceiue a bloudy purpoſe of murther? Grace begets not ſinne, but holds backe from ſinne. Grace is neuer a paire of bellowes to blow vp in vs the fire of corruption; ſo as is often our anger. And therefore our anger then is not of grace, but of corruption.

3 Holy anger, that is conceiued againſt ſinne, doth not any thing vnfit vs for duties, wee owe either God, or man; no not that man, with whom we are angry. As *Moſes* was angry with the Iſraelites, and chide them ſharply, yet withall prayed for them heartily. As when our children, through their owne fault, haue got ſome ſickneſſe, for all our angry ſpeeches, wee goe to the Phyſitian for them. Chriſt, when hee was angry with the Phariſes, at the ſame time mourned for their ſinne. *Ionathan* was angry with his father for vowing *Dauids* death: yet his anger made him ſpeake nothing vnbeſeeming the duty, either of a Sonne to his Father, or of a Subiect to his Soueraigne. Anger againſt ſinne is alwayes ioyned with loue of the ſinner. Sincere anger is a *louing* anger, a *deuout* anger. It fits a man for the duties of loue to men, of deuotion to God. This anger is a whetſtone to Prayer, and by helpe of it, thou ſhalt pray better then before. If then thine anger ſo diſguiſe thee, and put thee out of frame, that thou canſt not tell, either how to pray to God, or looke, or ſpeake louingly to man, not onely the perſon angring thee, but ſcarce any other, it is a conuiction of the deceitfulneſſe of thy anger.

3

Mar. 3. 5.

3 Affection

3. Ioy
The deceit 2.
1. Deceit.

3 Affection is *ioy*. In the which there is a double deceit. 1. When we thinke we reioyce in Gods outward benefits, onely as pledges of his loue, when indeede we reioyce more in the benefits themſelues, then in the benefactour.

Diſcouery.
1

The diſcouery is, 1 By our drouping, and deiection vnder the Croſſe. If it had beene Gods fauour onely wee had reioyced-in in our proſperity, why then is the copy of our countenance changed? for Gods fauour is ſtill the ſame to his in affliction, which in proſperity, haply greater.

2

2 By the effect of our ioy, which is the ſadding and grieuing of Gods ſpirit. VVhence ariſeth a heauie lumpiſhnes, and vnwillingnes to Gods ſeruice.

2. Deceit.

2 Deceit is, when we thinke wee reioyce in the graces of Gods ſpirit in our brethren, for themſelues, when we reioyce in them onely as they are ſome way beneficiall to our ſelues; as in the matter of liberality. Here the triall is, to marke whether we reioyce as much in other graces, which are not ſo profitable to vs, or in the ſame graces, when it falles out that they are profitable to others, not to our ſelues. Excellently *Paul* to *Philemon*. *We haue great ioy in thy loue. For by thee Brother* (not my, but) *the Saints bowels are refreſhed*. Many reioyce onely in that loue which refreſheth their owne bowels. Which is indeede to reioyce rather in their owne profit, then in the grace of God it ſelfe. For that loue which refreſheth other Saints bowels, and not mine, is loue, as well as that, which refreſheth mine. If I reioyce in loue, becauſe it is loue, becauſe it is grace, I ſhall reioyce as well in the one, as in

Diſcouery.

Phil. 7.

in the other. Yea and when this grace is beneficiall to vs, rather yet in his benefit whoſe it is, becauſe of the fruit furthering his owne reckoning, ſhall we reioyce, then in our owne. Phil. 4. 17.

CHAP. XXV.

Of the deceitfulneſſe of our Sorrow, Deſire, and Confidence.

IV AFfection is *ſorrow*. Where there is a two-fold deceit. 1. When *worldly* ſorrow ſhroudes it ſelfe vnder the countenance of *Godly vexation*, of *humiliation*. Come to many in their afflictions, and reproue them for their carnall ſorrow, and their anſwere is ready, when Gods hand is gone out againſt vs for our ſinnes ſhould we not be humbled? yes, for your ſinne. But loe the deceitfulneſſe of your heart. It is the puniſhment that grieues you, not the ſinne, the Surgions playſter, not thine owne ſore. You grieue not at the puniſhment, becauſe of the ſinne deſeruing it: but at the ſinne, becauſe of the puniſhment following it. 4. Sorrow. Deceit. 2.

The diſcouery of this deceit, is Diſcouery. 1

1 When, vpon the ceaſing of the puniſhment, wee are cheered preſently, though ſtill both the guilt, and filth of our ſinne ſticke in our conſcience. Like as the fooliſh boy is glad, when the ſmarting plaiſter is off, though his ſore ſtill remaine vnhealed. Whereas, if it were the ſin that grieued

vs,

vs, our griefe, together with our ſinne, ſhould outlaſt the puniſhment. But if once we haue any eaſe of our puniſhment, we giue ouer our ſorrowing forthwith. Which ſhewes that with thoſe Iewes, Hoſ.7.14. we mourne onely for our corne and oile &c.

2 ¶ 2 Diſcouery is by the property of godly ſorrow, which is to make a man freſh, and nimble in his ſpirits for prayer, and other good duties. Whereas worldly ſorrow lies heauy, like lead, vpon a mans heart, and will make a man ſleepe ſooner, then pray; as in *Ionas* ſleeping in the middeſt of a terrible tempeſt, which droue euen the prophane Mariners to prayer; and in the Diſciples, who, being poſſeſſed with worldly ſorrow, were neither able to watch one houre with Chriſt in prayer, nor fit to heare that doctrine which Chriſt otherwiſe was ready to haue taught them. For ſo our Sauiour told them: *I haue many things to ſay vnto you: but* Ioh.16.12. *you are not able to beare them*; namely, becauſe their ſpirits were dulled, and deaded with worldly ſorrow. Which, euen in this ſenſe alſo, may be ſaid to cauſe death; though yet the oppoſition of life, 2 Cor.7.10. which the Apoſtle maketh in that place. 2 *Cor.* 7. ſeeme to reſtraine the ſenſe to ſpirituall death. But it is true that worldly ſorrow cauſeth euen this naturall death. Whereas godly ſorrow procures a good conſcience, which is the very health of the bones, a continuall feaſt. Euen in the very act of mourning is a mans heart light, and cheerefull. If then we finde our ſenſes quickened, our ſpirits reuiued by our ſorrow, ſo that we feele it to giue wings to our prayers, which before lay groueling

on

on the ground, then haue we an argument it is ſound, and good. For godly ſorrow is alwayes mixed with, nay indeed proceedes, from faith, which, in the apprehenſion of mercy, yeeldes matter of ioy, to delay the bitterneſſe of our teares. But if we haue no hearts to pray, if our ſorrow make vs ſpiritually, both dumbe, that we cannot ſpeake to God, and deafe, that we cannot, with thoſe Iſraelites, heare GOD ſpeaking to vs; then haue we cauſe to ſuſpect our ſorrow, as vnſound, and deceitfull. Exod. 6. 9.

2 Deceit of our ſorrow, when our owne priuate ſorrow is couered with the title of ſorrow for the publique euils of the Church, where we liue. Vſually it falleth out, that euery one of vs in particular are intereſted in the publike calamities of the ſtate where we liue, and ſo are pinched with the ſenſe of their ſmart. Hence many deceitfully imagine, they are grieued for the publike euils, when indeede it is no otherwiſe for the publike, then as they touch them in particular.

2 Do not many mourne in the aduerſity of the Goſpell, becauſe they mourne for their owne aduerſity? Oh great corruption of our hearts! O bottomleſſe pit of hypocriſie! *Greenh.* in Pſal. 119. ver. 139.

Here the diſcouery is.

Diſcouery. 1

1 In the ſeparation of our owne cauſe from the Churches. As when, it going ill with the Church, it goes well with vs in particular. If then we can diſtaſt our owne priuate felicities, and call them *Icahods*, as that good woman did her ſonne, when the arke was captiued, if then we are as penſiue, as if we our ſelues in our owne perſons ſuſtayned that which the Church doth, then it is an argument our griefe is ſincere. As in *Nehemiah*, whom his owne eaſe, and great grace, and authority in the Kings 1 Sam. 4. 21.

Court could nothing cheere, or comfort, in the common calamities of the Church of God.

2 When beſides the common euils of the Church: we ſuffer ſome perſonall afflictions, that concerne vs ſolely. If our griefe be truely for the Churches euils, then, in this caſe, the ſenſe of griefe for the publike euils will blunt the edge of our priuate ſorrow. As in two diſeaſes of the body, the ſtone, and the goute, when they meete together, the griefe of the ſtone, becauſe it is the greater, doth take away all ſenſe of the goute, becauſe it is the leſſe: ſo here in a godly minde, the griefe for our owne priuate, is drowned in the greater griefe for the Churches publike diſtreſſes. But if it be quite contrary with vs, that we cannot feele the churches miſery, we are ſo affected with the ſenſe of our own, this is more then a preſumption, that when the Churches afflictions were our owne, we mourned then for them, onely as our owne, and not as the Churches; making the name of the Church onely a vizour, and imitating *Polus*, that, vnder the repreſentation of anothers griefe, truely, and heartily lamented the death of his owne ſonne.

2

5 Affection is *Deſire*. In the which alſo is a double deceit.

5 Deſire. Deceit. 2.

1 When our *vnnaturall* deſires are cloaked with the name of *naturall*. Though mens deſires are infinite, and infatiable, yet for all this vſually they deceiue themſelues with this, that they deſire onely a competency, neither pouerty, nor riches, but onely *Agurs* conuenient portion. Now competencie is that, which will not onely ſerue *nature*, but

1

that

that alſo which is fitte for our *eſtate* and *calling*. And ſo that which is but competent for one eſtate and calling, as ſay a Magiſtrate, is ſuperfluity for another, as ſay a priuate man. Well then, let vs ſee whether it be ſo vſually with our deſires, as they pretend, that they confine themſelues within the boundes of mediocritie, and competencie. The triall will be this, if, when they haue that which is competent, they then reſt contented. For there are three deſires. The deſire of *nature*, of *grace*, of *corruption*. *Nature* will be content with little: *grace* with leſſe: but *corruption* is inſatiable. If then there be no hoe with our deſires, but when they haue got that, which themſelues, at firſt, would ſet downe as a matter of competency, yet they ſtill are like the craning horſe-leaches, that cry *Giue, giue*, it is an argument, it is the deſire of corruption, not of nature, not of grace. Naturall thirſt is diſcerned from anguiſh by this, that the naturall will be quenched with a draught, but the other is further prouoked by drinking. So, when men ſhall ſay, I deſire onely a ſufficiencie, if I had but ſo much, I ſhould be well apaid then, and yet, when they haue that, couet more greedily then euer before, this is an ague, a dropſie, a diſeaſe; no naturall, no kindely thirſt. But heere this deceit of our deſires is ſo much the harder to be diſcouered, in that it is not ſo eaſie to define in euery thing that vvhich is competent. And ſo vnder the couer of competencie we quickly fall into the ſnare of pleaſure and exceſſe. This Saint *Auſten* excellently deſcribes in the deſire of meates and drinkes, and by like proportion wee may apply

Diſcouery.

3. Deſires

Deſideria naturalia finita ſunt; ex falſa opinione naſcentia vbi deſinant nō habent. Nullus n. terminus falſo eſt. Sen.

it to the deſire of any other thing. *While*, ſaith he, "*feeling the trouble of want*, I make towards the quiet "of fulneſſe, in the very paſſage from the one to "the other, there lies in waite for mee the ſnare of "concupiſcence. And whereas our health is the "cauſe of our eating and drinking, here a certaine "dangerous pleaſure ioynes it ſelfe as a handmaid, "and yet for the moſt part labours to goe before, "that it may ſeeme to be done for her ſake, whether "I ſay I doe, or would doe, for my healths ſake. "But there is not the ſame meaſure of both. For "that which is enough for health, is too little for de-"light. And it is often vncertaine whether the need "of my body craue more, or the voluptuous deceit "of my appetite. At this vncertainty my vnhap-"pie ſoule reioyceth, as at the matter of her excuſe, "and defence, being glad that it doth not appeare "what is ſufficient for health, that ſo vnder the pre-"tence of health ſhee may ſhadowe her intempe-"rancie.

Sub velamine neceſſitatis incidi in laqueos voluptatis. Bernard. *Confeſſ.* 10. 31. *Sed dum ad quietem ſatietatis ex indigentiæ moleſtia tranſeo, in ipſo tranſitu mihi inſidiatur laqueus concupiſcentiæ. Et ſæpe incertum vtrum adhuc neceſſaria corporis cura ſubſidium petat, an voluptuaria cupiditatis fallacia miniſterium ſuppetat. Ad hoc incertum hilareſcit infœlix anima, &c. Vt obtentu ſalutis obumbret negotium voluptatis.*

2 Deceit is, when our *carnall* and worldly deſires are accounted of vs as *ſpirituall*. This deceit falleth out in this caſe, when in one and the ſelfe ſame thing which wee deſire, there is matter fit to giue contentment to both theſe deſires. As in *Simon Magus* his deſire of the gifts Apoſtolicall, beſides the excellencie of the gifts themſelues, fit matter for a holy deſire, there was alſo profit, and glory that might enſue, fit matter to prouoke the carnall deſire. *Simon* would ſeeme to be deuout and holy, and to deſire the gifts for themſelues, for that worthy reckoning hee had of them. But *Peter*

Act. 8. 19. 21.

ſmelt

ſmelt out the cloſe deceit that lurked in his heart, and ſaw that it was a fleſhly deſire looking toward lucre. So the Apoſtle ſaith, *He that deſireth the office of a Biſhop, deſireth a worthy worke.* Yet that deſire which many haue of it how deceitfull is it? The worke deſired is worthy: The deſire thereof in many is moſt baſe, and vnworthy. For though there be fit matter in this office to kindle a holy, and ſpirituall deſire, namely, the beauty of the office it ſelfe, Gods glory, and mans ſaluation, ſhining in the very face thereof: yet withall there is ſome matter to ſtirre vp a crooked, and couetous deſire, namely, the hope of gaine in a fat Benefice. Here a couetous *Balaam* will hide his baſe deſire, of the reward of the office, with pretence of a ſpirituall deſire of the office it ſelfe. Such is the deceit of thoſe that buy liuings, vnder this pretence, that they deſire to exerciſe their gifts, which otherwiſe, the iniquity of the times being ſuch, they cannot haue the vſe of. So alſo in the matter of marriage, this deceit is very vſuall. The party affected hath piety matchable both to perſon, and portion, and yet both theſe in good meaſure too. Here one, too much wedded to the world, or to the fleſh, will cloake his affection to portion, or perſon, with a pretence of affection to piety; as though that had the preheminence in ſwaying of his deſires. Where happely, if the heart be truly ſearched, the contrary will appeare. 1 Tim. 3. 2.

The diſcouery of this deceit is when the matter that ſhould ſatisfie the carnall deſire being taken away, there onely remaineth the inuiter, and inciter Diſcouery.

of the ſpirituall, and holy. For if then we deſire not as feruently as before, we may iuſtly feare fraude in our deſires. Here *cooled* deſires are *crafty*, *decaying*, *deceiuing*, *flinching*, *falſe*.

6 Confidence. The deceit.

And diſcouery.

6 Affection is *confidence*. Where the deceit is, to thinke we truſt in God, when indeed we truſt onely in the meanes. The deceit is, both when we haue the meanes, and when we want them. The deceit of both, is diſcouered by our behauiour towards God in the preſence of the meanes. For if then we giue ouer praying to God, or abate of our feruency in ſuing, and ſeeking to him for his helpe, we may well doubt of our confidence. For if we doe truely relye on God, as on him who is ſufficient without meanes, and without whom euen the moſt ſufficient meanes are altogether inſufficient, why then doe we beginne ſo to ſecure our ſelues, and lay aſide all feare, when once we are fenſed with the meanes? Againe, hauing beene ſo confident and comfortable in the enioyment of the meanes, if afterward in the time of danger, when the meanes faile vs, we looſe this confidence and ſhew our ſelues faint, and heartleſſe cowards, this alſo is another conuiction of deceite in our confidence. So both theſe wayes is our confidence found out to be deceitfull, both by exceſſe of ſpirite in peace, and by want of ſpirite in trouble.

The like deceits might be ſhewed in diuers other affections. But the worke growing bigger then I thought it would, I forbeare. So much then ſhall ſuffice to haue ſpoken concerning the deceitfulnes of

of the affections; as alſo concerning the whole doctrine of the deceitfulneſſe of heart.

CHAP. XXVI.

Of the greatneſſe of the hearts deceitfulneſſe, and of the cauſe of her deceitfulneſſe.

HAuing thus ſpoken of the deceitfulnes of mans heart, it remaineth that now we ſhould ſpeake of thoſe three illuſtrations, which in the beginning we noted the Prophet vſed to ſet it forth by.

Illuſtrations of the hearts deceitfulneſſe.

The firſt is, from the greatneſſe of this deceitfulneſſe. It is deceitfull, ſaies the Prophet, *aboue all things.* Aboue all things? what aboue Sathan that old ſerpent? The meaning is not, that our hearts haue more craft then Sathan, who is an old trained Souldier, and his Crafts-maſter in this Art, we being but punies, and as of yeſterday vnto him, who is of many thouſand yeeres ſtanding: but that, that deceit which is in our hearts, in regard of vs, and the dangerous conſequences thereof to vs, is greater, then that in Sathan.

1. The greatneſſe of it.

1. As to murther ones ſelfe is a greater matter, then to murther another, though he doe not vſe the like cruelty in ſtabbing, and wounding of himſelfe, which is often vſed in the killing of others: So alſo to deceiue ones ſelfe (which is alſo a ſpirituall kinde of murther) is a greater deceit then to deceiue ano-

ther. And ſo in this ſenſe the deceitfullneſſe of our hearts may be ſaid to be a boue Sathans, becauſe it deceiueth *it ſelfe*, though Sathan in his deceits be farre more cunning, and wilie.

2. This amplifieth the deceit, when the perſon deceiuing, is our familiar friend, one in whom we repoſe ſpeciall confidence. See *Pſalm.* 55. 12. 13. So is it heere. Sathan is nothing ſo neere vs, as our owne hearts, that are parts of our ſelues. Sathan is without vs, and if we reſiſt him by faith, he flieth from vs, but our hearts are within vs, and though we reſiſt neuer ſo much, yet this deceiuer ſtill ſticketh cloſe vnto vs. So that Sathan ſometimes leaues vs for a ſeaſon, and we are not troubled with him, or his deceits. Luk. 4. 13. But our owne hearts, they neuer leaue vs, they dogge, and follow vs at all times, in all places, vpon all occaſions, ſtill ready furniſhed with deceit to be beguile vs.

3 Our owne harts can deceiue vs of themſelues, without Sathan: Sathan cannot without our harts. And therfore, in regard of vs, our owne harts deceitfulnes is farre the greater, as that, which giueth Sathan all his aduantage againſt vs. He could not deceiue our Sauiour, becauſe there was no deceit in our Sauiours heart.

The vſe. This muſt teach vs to account of our ſelues as of our chiefeſt enemies we are to contend with, in this ſpirituall conflict. The Apoſtle ſtirres vp to watchfulneſſe, and circumſpection, by ſetting before vs the ſtrength of the Diuells, as being powers and principalities, farre ſtronger then fleſh and blood. Eph. 6. 12. But there by *fleſh and bloud* the Apoſtle meaneth

neth, not ſo much the *corruption* as the *weakeneſſe* of our nature. As if he ſhould haue ſaid, we haue not onely to conflict with weake, fraile men, like our ſelues, that are but fleſh and bloud, but with farre more powerfull and puiſſant aduerſaries, namely the Diuels. For the corruption of our hearts is our greateſt aduerſarie; this corrupt heart of ours is deceitfull aboue all things, euen Sathan himſelfe in ſome ſort, as we haue ſhewed. And therefore we muſt bend our forces againſt our ſelues as wel as againſt Sathan; yea the way indeed to ouercome Sathan, is firſt to ouercome our ſelues: and we muſt ſo take heed to our ſelues, of other enemies, that we muſt alſo take heed of our ſelues, as enemies. A thing worth the noting it is, that the inceſtuous perſon deliuered vp to Sathan, did yet repent, and come out of Sathans power. But men once deliuered to themſelues, the luſts and deceits of their owne hearts, are branded out in the Scripture, as men in a moſt fearefull and deſperate caſe. Therefore *Paul* in his owne perſon deſcribing the ſpirituall fight, and the aduerſary a Chriſtian is ſpecially to incounter with, ſingles out the body of ſinne, this naughty fleſh. *I fight not*, ſaith the Apoſtle, *as beating the aire*, and ſeeing no aduerſary, but I ſee my aduerſarie, and ſtrike at him. And who may this aduerſarie be? He tells vs in the next words; *I beate downe my body*, that is, not this outward man, but the body of ſinne, the maſſe of corruption, both in the ſoule, and in the body.

Ita caue tibi vt caueas teipſum.

1 Cor. 5. 5.
2 Cor. 2. 6, 7.

Rom. 1. 24.
Pſal. 81. 12.

1 Cor. 9, 29.

The *ſecond illuſtration* is from the cauſe of this deceitfulneſſe, namely, the wickedneſſe of our hearts.

2 The cauſe of it.

The

The heart, ſaith the Prophet, is deceitfull aboue all things, and *euill* in; this latter clauſe, ſhewing the cauſe of that ſpoken in the former.

Here two things are to be cleared. 1. What this ilneſſe of the heart is. 2. How it is a cauſe of the harts deceitfulneſſe.

For the firſt; The heart is euill, { 1. *Totally.* 2. *Originally.*

1. It is *totally* euill, and that two waies. Firſt, the *whole ſoule* is in euill: And ſecondly *whole euill* is in the ſoule.

1. The whole ſoule is in euill, this gall of bitterneſſe hath imbittered, this leuen hath ſowred, this leproſie hath infected, not this part, or that, but the whole, and euery part. Euen from the vnderſtanding, as it were the crowne of the head, to the affections, as it were the ſoales of the feete, there is nothing but boyles and botches. Whereof read a moſt liuely deſcription, *Ezek.* 16. In our Vnderſtanding there is a very ſea of ignorance, vncapable it is of things ſpirituall, and yet wiſe and witty in wickedneſſe. The conſcience is full of blinde feares, terrors, and torments, or elſe ſeared and ſenſeleſſe. The Memory ſlippery, and wateriſh, to receiue and retaine any good impreſſions, but of a marble firmeneſſe, to hold faſt that which is euill. The Will pliable and obſequious to the Diuell, in his hands as waxe: but ſtiffe and hard as clay in Gods. The Affections alſo are wholly diſordered, peruerſly ſetting themſelues vpon wrong obiects: in ſtead of bathing themſelues in the ſweet fountaines of liuing waters, they ſwiniſhly lye tumbling in filthy and miry puddles. If in the

the eye there be a beame of wickednesse: O then the great ſtack that is in the hart! And if the tongue but the inſtrument of the heart, be ſuch a world of wickednesse, an vnruly euill; what then is the hart? The whole frame of our hearts is continually euill. O the rout & rabble of filthy, and impure thoughts that lurke in this dungeon. The temple it was once of the holy Ghoſt; but now, as it fareth with many materiall temples, which, as it is reported through couetouſneſſe of incloſiers, are become ſtables for horſes, ſo this glorious temple is become a ſtinking ſtie, and ſtable of vncleane ſpirits, a cage of vncleane birds, a den of theeues, a receptacle of all manner of pollution.

Si trabes in oculo, ſtruis in corde.

II. All euill, the whole body of ſinne, that is, the ſeedes and ſpawnes euen of the vileſt corruptions are in the heart of man. Naturally the beſt of vs haue an inclinablenes euen to the moſt odious, and loathſome ſinnes. As in that *chaos* at firſt creation there were the ſeedes of all the creatures, fire, aire, water, heauen, earth, ſo in mans heart of all ſins. Vpon which, let but the ſpirit of Sathan moue, as once the ſpirit of God vpon the *chaos*, & with the warmth of his temptations heat it, and no leſſe ougly monſters will proceed out of our hearts, then did once goodly creatures out of that *chaos*. Hence it was, that thoſe things which *Dauid* ſpake of certaine vile notorious wicked ſinners, that their *throat was an open ſepulchre, the gall of aſpes was vnder their tongue, &c.* are applied by S. *Paul* to euery mothers child of vs. For there is neuer a barrell better herring. But as the holy prouerbe is, *As in water, face anſwereth to face,*

Pro. 27. 19.

face, ſo doth the hart of man to man. The image of our face in the water is no more like our face it ſelf, then our heart is like the heart euen of the vileſt monſter, that euer was. And when we ſee ſuch monſters in them, as in looking glaſſes, we may ſee our ſelues, and the diſpoſition of our owne ſoules. And thus we ſee how the heart is *totally* euill.

2 It is alſo originally euill. Euill did not begin firſt to pollute thy hand, thy eye, thy eare, or any of thy outward parts, but it began with thy hart, to ſeat and neſtle it ſelfe there, and from thence to diffuſe, and ſcatter it poyſon into the externall members.

Mat. 15. 19. *Out of the heart*, ſaith our Sauiour, *come murthers, adulteries, theſts, blaſphemies*, and ſuch like ſtuffe; euen as the riuers out of the ſea. This is the fountaine, from whence all the ſtreames of corruption flow: this is the wombe, in which all theſe monſters are conceiued: this is the ſhell, in which theſe cockatrices are hatched. Thus we ſee how we are to vnderſtand this doctrine of the hearts wickedneſſe.

The vſe. 1. Againſt the Papiſts, that doe ſomthing leſſen this wickedneſſe, and will haue ſome reliques of goodneſſe to remaine, ſome freedome of will to apply it ſelfe to good. II. To teach vs all true humiliation, in the ſight of our owne naturall deformity. No outward ornaments ſhould ſo lift vs vp, as our inward filthines ſhould take vs downe. Art thou troubled with pride? I can preſcribe thee no better remedy, then to looke vpon the face of thy heart, in the glaſſe of the word. For there thou ſhalt ſee thy ſelfe ſuch an ougly, naſty, forlorne, miſhapen creature, that thou canſt not chuſe but grow out of loue with

with thy ſelfe. It is thy ignorance that maketh thee ſo proud. If thou kneweſt thy ſelfe what thou wert, and haddeſt eyes to ſee this ſinke-hole, and what a deale of baggage paſſeth daily through it, thou wouldeſt be aſhamed of thy ſelfe. God is a God of pure eyes, and cannot take any pleaſure in euill: And wilt thou then take any pleaſure in thy ſelfe, being euill, and nought but euill, yea being but a very ſtinking dunghill of euill? Whatſoeuer thy out-ſide may be, be it neuer ſo faire, thy inſide is nought; thou art but like one of the Ægyptian temples, very glorious and beautifull without, but enter in, and nothing to be ſeene, but a ſerpent, or ſome ſuch venemous creature. Such litters and ſwarmes are there in our hearts, of vaine, vile, baſe, filthy, and diſhonorable thoughts, affections, deſires. Very *thorough-faires* are they for Sathans impure ſuggeſtions to walke vp and downe in; in regard of murthetous and malitious thoughts, very *ſlaughter-houſes*; in regard of vncleane luſts very *ſtewes* and *brothel-houſes*; in regard of the heat of boyling concupiſcence, very *hot-houſes*, and as the Prophet ſpeaketh, like a *Bakers Ouen*. Shall any now bragge of his owne good nature, or crake with the Phariſee, that he is not ſo bad as other men, hee is no extortioner, or oppreſſour? &c. Yes, thou blinde and boaſting Phariſee, thou haſt the ſeedes of extortion and oppreſſion in thee, yea, and of all other ſinnes beſides. And theſe would breake forth in thee, did not God by his wiſe and powerfull prouidence reſtraine thy corruption. By nature, the beſt, the mildeſt, and meekeſt man is a very Tiger and Lion. And wouldeſt thou account that

Hoſea 7.4.

that Lion to be of a better nature then his fellowes, who therefore does no hurt as they doe, becauſe he is not looſe as they are, but chained vp? Where Gods renewing grace hath not changed our nature, it is onely the powerfull reſtraint of his prouidence, which keepeth men from the very outrage of villany. Shall we then be proud, becauſe wee are free from thoſe offences, into which others breake forth, and thinke we are made of ſome better mould? Nay, our nature is as vntoward, and as deepely poyſoned with rebellion as theirs. Therefore rather ſhould we be humbled in ſeeing them. For, as was ſhewed, in them we may ſee our ſelues what we are. Peraduenture thou haſt ſome good parts of wit, memory, &c. to commend thee. Yet for all theſe, thy heart is euill, yea, without a ſpirituall change, ſo much the worſe, by how much theſe parts are the better. Euen as the more fruitfull the ſoyle is, ſo much the more will it abound with thiſtles, vnleſſe it be tilled. And *the Lord knoweth the thoughts of the wiſe*, [that is, ſuch as excell in naturall gifts, that are the choyſeſt and moſt picked men; euen the very flowre of the reſt] *that they are vaine.*

1 Cor. 3. 20. Expounded.

III. Heere Parents, and all they who ſtand charged with the education of youth, muſt remember their dutie. The heart of man in generall, the heart of all mankinde, is ſtrangely, and ſtrongly wicked. Euen in the heart of a young child, as *Salomon* ſaies, there is a *bundell*, and packe of folly laid vp. And as *Moſes* ſaies, the thoughts of mans heart are euill, euen from his childhood. This corruption then of nature muſt be ſubdued betimes, elſe it will grow to that

Pro. 22. 15.

Gen. 9. 21.

that head, that it will be incurable. Looke what skill, and dexterity is required to tame a wild beaſt, which had need be gone about very earely, whiles it is but a little whelpe, the ſame, nay far greater, is required to tame and meeken this wild, this woluiſh, and lioniſh nature of ours, that it may become tractable to Gods hand.

IV. This ſerues to take away the excuſe which is ſo rife in the mouths of many, that when they ſweare ſpeake vainely, or do otherwiſe amiſſe, yet they haue as good hearts as the beſt. What is the reaſon then they haue ſo bad tongues? *Out of the abundance of the heart the mouth ſpeaketh.* When I ſee the ſmoake comming out at the top of the chimney, ſure I am there is ſome fire on the earth. When the flouds of corruption come guſhing out at thy eies, eares, hands, mouth, there muſt needes be a fountaine within in thy heart. For it is the heart that is originally euill. And therefore excellently *Solomon*, hauing deſcribed the wickedneſſe of ſome mens eies, mouths, feete, hands, at laſt, giuing the reaſon thereof, ſaies, *Lewd things are in thy heart.* And in another place, hauing ſaid, *the thoughts of the wicked are abhomination to the Lord*; he addeth by way of oppoſition, *but the words of the pure are pleaſant.* The oppoſition ſeemed rather to require that he ſhould haue ſaid, *But the thoughts.* But by this kind of oppoſition *Salomon* would teach, that the words of our mouthes are according to the thoughts of our hearts. And therefore it is idle to talke of a cleane heart, when thou haſt a foule mouth.

Pro 6.12.13. 14. Pro 15 26.

V. This teacheth vs a right methode in the praćtiſe

ctiſe of repentance. That muſt firſt be reformed, which was firſt deformed. Now as we haue ſhewed the heart is originally euill, that is, the treaſury and ſtore-houſe of wickedneſſe. Therefore the firſt thing in repentance, muſt be the rinſing and cleanſing of the heart. If ſinne had begunne in thy outward man, then ſhould thy reformation alſo. But *Eues* heart was poyſoned before her eye. And therefore I doe not ſo well like their aduiſe, that wiſh men in repentance to beginne with outward abſtinence from ſinne, as the eaſier, and ſo by degrees to come to the inward mortification of it. He were an vnskilfull Phiſition, that when the head-ach is cauſed by the diſtemperature of the ſtomack, would apply outward remedies to the head, before he had purged the ſtomacke, where lies the matter that feedes the diſeaſe. The heart, as our Sauiour teacheth, is an euill treaſurie, ſurcharged with the ſuperfluities of all wickedneſſe, and hence flowes corruption, and hath a continuall eruption in the outward man. So that it is impoſſible, the outward man or actions thereof ſhould be reformed, as long as the heart remaines vnpurged. Things in themſelues good, comming yet from an vncleane heart, are naught. Therefore *Solomon* excellently ſaies, that not onely the *pride* of wicked mens eies, and hearts, but euen their very *plowing*, that is, whatſoeuer they do in things lawful, as eating, drinking, ſleeping, yea in the ſeruice of God, is *ſinne*. Liſten we then rather to the Prophets counſell, *O Ieruſalem waſh thine heart*, and to the Apoſtles, *Cleanſe your harts you ſinners*. Let none think they are reformed enough when they haue brought their

Pro. 21. 4. opened.

Ier. 4 14. Iames. 4.

their outward man to ſome ciuill conformity, their hearts yet inwardly ſwelling againe, till they are readie to burſt with aboundance of euill and noyſome luſts. No, the heart, as it is the fountaine of this *naturall* life, and as at firſt it was the fountaine of a *ſinfull* life: ſo alſo muſt it be the fountaine of a *ſpirituall* life; that as in the motion of the *primum mobile* in the heauens, all the inferiour ſpheres are moued together with it: ſo here, the heart being ſpiritually moued by the holy Ghoſt, in the worke of conuerſion, all our outward parts may moue together with it; euery one of them receiuing from it, as from a good treaſury, their ſeuerall portions of goodnes, *Math.* 12. *Pro.* 4.

So much for the firſt point, what this wickedneſſe is. The ſecond is, that this wickedneſſe of the heart is the cauſe of this deceitfulneſſe; which is the meaning of the Prophets coniunction of wickedneſſe with deceitfulneſſe, in this place. For this property of deceitfulneſſe is by the Apoſtle giuen to ſinne: Heb. 3. 13. and ſo our hearts come to be deceitfull, as they are defiled with ſinne. For ſinne blindes the minde, and ſo makes it eaſie to be deceiued, and to miſtake. We ſee how eaſily blinde *Iſaack* miſtooke the younger ſonne for the elder. As eaſily are our blind harts deceiued, miſtaking the motions of the fleſh for the ſpirit, ſuggeſtions of Sathan for the voice of the holy Ghoſt, pretences and colours of zeale, for true and naturall zeale, &c. Thereafter therefore as ſinne is more or leſſe in the heart, ſo is deceit. The moſt godly men, by reaſon they are not wholly free from ſinne, haue alſo experience of this deceitfulneſſe. But the deceitfulneſſe of wicked mens hearts is farre

greater, by reaſon that ſinne in them is farre greater euen in his full ſtrength, and vigor: but in the godly ſinne is as it were wounded in the head, and crazed in the braine, and ſo leſſe able to deceiue. The Scripture calles ſinne in the godly the *old man*. Now old men that are ready to dote for age are twice children, and haue no great ſtore of craft.

Vſe. 1. This muſt teach vs, as we deſire in the profeſſion of religion, not to be deceiued by our owne hearts, ſo to purge, to rinſe, and renew them daily by repentance, not ſuffering the leaſt ſinne to be harboured there. For if we haue an euill heart, affecting and nouriſhing but any one ſinne, this heart will deceiue vs in the end, whatſoeuer be our profeſſion of religion. *Iudas* may be an example to vs. His heart was an euil heart, a couetous heart, euen in the greateſt heat of his following Chriſt, and preaching the Word. Therefore alſo it proued a deceitful heart, and at laſt betrayed him into the hands of that fearefull ſin of betraying his Maſter. Neyther is there any other reaſon why thoſe forward, and feruent ones, in the parable of the ſtony ground fall away, but the want of a *good and honeſt heart*, which onely they that are figured by the laſt kinde of ground, haue. For as an honeſt man will not deceiue another, with whom, ſo neither will an honeſt heart deceiue the man himſelfe, in whom it is. This was the reaſon that *Pharaoh*, and other their fits of godlineſſe did not laſt, becauſe there was no true change of their naughty, and corrupt harts. Remember we then the Apoſtles warning, *Take heede leaſt there be in you an euill heart to depart away from the liuing God.* Where there

Heb. 3. 12.

is

is an vnſound heart, there will be Apoſtacie in the end, whatſoeuer ſhowes be made. For an euill heart is alwaies a deceitfull heart.

Againe, this muſt further teach vs not to truſt them, in whom we doe diſcerne an euill and vnſound heart, let their outward ſhowes be neuer ſo glorious. For an euill heart will deceiue the man himſelfe in whom it is, much more will it deceiue others. How now can any man ſafely repoſe any confidence in an vnregenerate friend, or ſeruant, whoſe harts are euill, and vnrenewed, though otherwiſe neuer ſo ciuilly honeſt? What aſſurance can I haue of him that hath none of himſelfe? Or how ſhould I thinke hee will not deceiue me, who in the end muſt needes deceiue himſelfe? 2

CHAP. XXVII.

Of the vnſearchableneſſe of the heart, and of ſixe notes to diſcouer it by.

OF the two former illuſtrations of the hearts deceitfulneſſe, the *greatneſſe* of it, that it is *deceitfull aboue all things*, and the *cauſe* of it, that it is *wicked*, we haue ſpoken: The third illuſtration followes, which is from the *vnſearchableneſſe* of it. Who can know it? that is few, or none, can know, not onely others, but not their owne hearts. 3. The vnſearchableneſſe of it. Where yet

Obiect. This may ſeeme to be againſt that of the Apoſtle, *No man knoweth what is in man, ſaue God, and*

1 Cor. 2. 11. *the ſpirit of man. Anſ.* Man knoweth his inward thoughts, purpoſes, and deſires, but the frame and diſpoſition of his heart hee knowes not, nor yet alwaies the qualities of thoſe thoughts, whether they tend, what ſecret deceit lies, and lurkes in them. He thinks that lawfull, which is indeed vnlawfull. Therfore *Dauid* crieth out, *Who knoweth the errors of his life?* Pſal. 19. As it fareth with the eye, which ſeeing other things, ſees not it ſelfe, nor the face wherein it ſtandeth, ſo is it with our hearts, knowing other things, yet ignorant of themſelues, ſtrangers at home. We know not what wee are in preſent, much leſſe what we ſhall be hereafter, in triall and temptation. So that that which *Salomon* ſpeaketh of Kings hearts. Pro. 25. 3. *The heauens in height, and the earth in deepeneſſe, and the Kings hart can no man finde out*, in regard of their ſecret proiects, and deſignes, is true alſo of all our harts, in regard of their ſecret wickednes. Men think indeed that they know themſelues well enough. And it is growne into a Prouerbiall kinde of ſpeech, I know it as well as my ſelfe. Whereas in trueth there is nothing wherein we are more ignorant. An euident argument whereof is that pride & ſelfe-pleaſing, that naturally is in vs all. If thou haddeſt once ſeene what an vgly & deformed face thy heart hath, if thou kneweſt, what horrible filthineſſe & corruption were encloſed in thy heart, this would humble and abaſe thee, both before God & man; this would bring thee quite out of heart, and conceit, with thy ſelfe, and make thee according to the Apoſtles precept, Phil. 2. thinke thy ſelfe worſe then any other. But alas, how ſwell wee in a conceit of our owne excellency?

how

how ſtretch we out our plumes? how deſpiſe we o-therts in regard of our ſelues? when yet, if wee thoroughly ſaw the cloſe corruptions of our owne hears, we ſhould thinke the worſt better then our ſelues. Yea in our very prayers, ſpeaking to God, how farre are we from the true humbling, bowing, and proſtrating our ſpirits before the Lord? Whereas if we ſaw and felt our pouerty and miſery, we ſhould ſpeake to God, as the poore beggerly wretch doth to the rich man. *The poore man*, ſaith *Salomon*, *ſpeaketh ſupplications.* Pro. 18.23. When a man comes abroad with his face full of ſpots, it is a ſigne that he knowes not of them, that he did not vſe the looking glaſſe, before he came out. A farre more certayne ſigne it is, that as yet we haue not in the law ſeene the faces of our hearts, when we can ſo boldly and impudently come both into Gods, and mans preſence, with groſſe corruptions vnwaſhen out. When *Iob* ſaw, in Gods glory, as in a glaſſe, his owne corruption, how was he preſently meekened? then he layes the hand on the mouth, abhorres himſelfe in duſt, and aſhes, and vilifies himſelfe to the full. Iob. 41.5.6. Luc. 5.8. *Peter* alſo vpon like occaſion cries out, *Depart Lord from me, I am a ſinfull man.* According to our humility is our knowledge of our ſelues. The more we ſee our corruption, the greater will be our humility. When *Paul* ſaw the filthy puddle of concupiſcence that was in him, then was he throughly taken downe indeed. Before, he ſeemed to be aliue to himſelfe, but this ſo gaſtly a ſight of the filthy viſage of his owne heart as at his firſt conuerſion it almoſt ſtroke him dead, ſo long after it made him cry out, *I am carnal: Miſerable man that I am.*

Our great pride therfore argues great ignorance, our little humility but little knowledge of our own harts.

The vſe. 1. Let vs not beare out our ſelues too much vpon any mans iudgement. For if we know not our ſelues, and ſo may be deceiued in our ſelues, much leſſe then can others know vs, and ſo farre more eaſily may they be deceiued in vs.

1 Cor. 4. 4. *I iudge not my ſelfe*, ſaith the Apoſtle, *for though I know nothing by my ſelfe, yet am I not thereby iuſtified.* He that iudgeth me is the Lord, who is greater then our hearts. Euen the beſt haue many ſecret faults, which they ſpy not, and therfore haue need to pray, *Lord cleanſe vs from our ſecret ſins.* Though our owne hearts condemne vs not, yet may we not pleaſe our ſelues therein, but ſtill dread we the ſecret deceit of our harts, ſo vaſt gulfes, that the bottome can hardly be founded. As *Socrates* in reading a booke gaue this cenſure, thoſe things which I vnderſtand, were good; ſo alſo, I thinke, were thoſe things I vnderſtood not: ſo in iudging of our hearts, contrarily, that which I haue found out, and doe diſcerne in my heart, is exceeding ill, ſo I thinke is that alſo, which as yet I doe not diſcerne. By that little, we haue already found out, ſhould we iudge of the reſt.

II. Here is comfort for Gods children, who ſeeing their owne corruptions, are exceedingly caſt downe, and affrighted with ſo fearefull a ſight. But we muſt learne to diſtinguiſh betweene corruption *ſeene*, and the *ſeeing* of corruption. The corruption which we ſee offereth matter of diſcomfort: but the ſeeing of corruption yeeldeth great comfort. For here the Prophet telleth vs, that no man can know it,

it, namely of himſelfe, and by the light of his owne reaſon onely. An argument therefore, that God hath annointed thy eies with ſpirituall eye-ſalue, when he hath thus inabled thee to ſee thy owne corruption. Comfort thy ſelfe then in this work of Gods mercy, and aſſure thy ſelfe that that God, who hath giuen thee to ſee, will giue thee alſo in time, to ſubdue thy ſeene and diſliked corruptions.

III. This muſt teach vs to trauell with our owne hearts, in bringing them to a ſight of their own corruptions. If we be admoniſhed of ſome man, with whom we conuerſe, that he is falſe and hollow, how will we labour to finde him out, and detect him? The Scripture hath giuen vs warning of our owne hearts, that they are deepe and deceitfull beyond all meaſure Doth it not then ſtand vs in hand to labor to finde out this deceit, and wickedneſſe? What a ſhame is this, that man, who flies vp into the heauens, and deſcends downe into the deeps, and knows all other things, ſhould yet onely not know himſelfe? that he ſhould dig in the belly of the earth for gold and ſiluer, and ſhould not digge in his owne heart to purge out the droſſe, which hath corrupted all that gold, which grew there at the firſt?

Heere none may diſcourage himſelfe with theſe words, *who can know it?* for they argue not an vtter impoſſibility, but an exceeding difficulty. Which ſhould ſharpen our deſires, and indeuours, for the getting of this knowledge.

For firſt, there are certaine diſcoueries, whereby euen others may come to the knowledge of our heats, in ſome meaſure. And ſecondly, in the word

of God there are infallible notes, whereby examining our hearts, wee our ſelues may know them, when others cannot ſo well.

Means of diſcouery.

For the firſt. There are ſixe more eſpeciall meanes of triall, and diſcouery of our hearts.

1. Diſcouery by the word.

1. Is the *reuelation of Gods word*, whether the law or Goſpell. For whereas corruption lay a ſleepe in vs before, the ſound of the word awakens, and inrages it. *When I would haue healed Iſrael*, namely, by the admonitions, and rebukes of the word, *then the iniquity of Ephraim was diſcouered*, ſaith the Prophet. Before the Law came, *Paul* felt ſinne more quiet, as if it had beene dead: but ſaies hee, *when the law came, then ſinne reuiued*. The like our Sauiour ſhewes of the Goſpell, that when it comes, it ſets men together by the eares, onely becauſe it worketh vpon their corruption, which being by this meanes exaſperated, ſhewes it ſelfe.

Hoſ. 7.1.

Rom 7.9.

Luc. 12.51.

2. Diſcouery, by affliction.

2. Is *affliction*, both priuate and perſonall, as alſo publique in the perſecution of the Church. The ſea, when it is calme weather, is as ſtill and quiet as any riuer: but let the windes once riſe, and you ſhall ſee a difference. Then you ſhall ſee nothing but raging and ſtorming and foming out mire and dirt. In peace wicked mens corruptions lie hid, then they will carrie themſelues to God and man, more moderately: but let God lay affliction on them, and then, as Sathan falſely charged *Iob*, ſee if they will not ſpit the very poyſon of their blaſphemy in the face of God himſelfe. Yea the regenerate man himſelfe would hardly thinke there were ſo much infidelity, impatiency, frowardneſſe, rebellion, faint-heartedneſſe, loue

of

of the world, and such like corruptions, as he shall finde and feele by experience in the day of affliction. Therefore doth *Iames* call afflictions temptations, because they serue to trie vs, what is in vs, and to discouer the hidden corruption of our hearts. As *Moses* telleth the Israelites, God therefore humbled them with want, to proue them, and to *know* what was in them, that is, to make knowen. Heere was the triall of *Abrahams* sound heart, when God laid that crosse vpon him, that grieuous commaundement of killing his onely sonne with his owne hands. *Now I know*, saith God, *thou fearest me*, that is, as *Austen* expounds it, Now I haue made it knowne. For God is said to know, when he makes vs to know: and in such speeches, he tels vs of his owne working of knowledge in vs, not of his owne knowledge. So we say a *ioyfull day*, and *sad weather*, onely because of the effects in vs. For did not God know before, that *Abraham* feared him? yes well enough. But *Abraham* did not know it before so clearely, and certainly. For by meanes of this triall he came to know himselfe. For vsually man thinketh he can doe that which indeede he cannot, and contrarily. It is then as if God should haue said, Now haue I made the world, and thine owne conscience know thou fearest me: Now I haue giuen thee a thorough triall of the integrity of thine owne heart. Heere also was the triall of *Iobs* good heart. Though in his prosperity he had triall of it by his many good workes, wherein he was as rich as in his other riches, yet we see how slanderously the Diuell impeached it as mercenary, *Doth Iob serue God for nought?* Therefore that he might haue

Iames 1.3.

Deut. 8.2.

In Psal. 44 Dicit sibi innotescere quod facit tibi innotescere. Opus suum tibi dicit, non cognitionem suam. Dicimus plerumque latus dies, quando serenus est, nunquid ipse dies gaudet? sed gaudentem dicimus quia gaudentes nos facit. Sic & deus cognoscere dicitur quando cognoscentes nos facit. Dicit ad Abr. *Nunc cognoui, ante nõ cognouerat? sed ipse* Abr. *antea non cognouit, qui ipsa tentatione ipse sibi innotuit, plerumq; enim putat homo se posse, quod non potest, &c.*

a more thorough proofe of his integritie, all his outward proſperity was taken from him. And then how meeke, how patient was he? no murmuring, no gruding, but, *the Lord hath giuen, and taken, bleſſed be his name.* He did not then ſay (as *Chryſoſtome* excellently notes) How ſhall the poore doe, that were wont to be clothed with the fliece, and to be fed with the fleſh of my cattle? If not for my ſake, yet for ſuch poore ones my flocks might haue beene ſpared. And ſo *Iobes* graces ſhined more glorioufly, when his houſes were ouerthrowne, then when the doores of them were ſet open for the poore to enter in; when his flockes were ſtollen from him, then when the poore were ſuſtayned by them. For then he ſhewed loue to men: but now he ſhewed a more ſpeciall kinde of loue, and obedience to God. For as in the Olympicke games, the people might farre better iudge of the feature, and elegancy of the fenſers bodies, when they were naked, then when their cloathes were on: ſo may we then beſt iudge of our ſelues, when God hath ſtript vs ſtarke naked of all the garments of our outward glory, and proſperity.

Hom. 1. ad pop. Ant.

But a farre more excellent triall are the common afflictions of the Church in perſecution. For as the Apoſtle ſpeaketh of hereſies, ſo is it true alſo of perſecutions, that they *muſt needs be, that the approued may be made knowne.* To this purpoſe excellent is the ſpeach of old *Simon* to the Virgin, *That childe is appointed for a ſigne to bee ſpoken againſt, that the thoughts of many heartes may be opened.* Therefore Chriſt muſt be contradicted, and oppoſed by the high

1 Cor. 11. 19.

Luk. 2. 34.

high Prieſts and Gouernours of the people, that ſo the hidden hypocriſie of thoſe which before followed him, and cried *Oſanna*, might be detected, as alſo thoſe their peruerſe and vnſound thoughts of cleauing to Chriſt, if he had proued a temporall King, and had brought temporall felicitie. Loe then a knife to open the hearts belly, the knife of perſecution. Here was the triall of *Nicademus*, and *Ioſeph* of *Arimathea*, with whom it fared in their affection to Chriſt, as with *Ioſeph* the ſonne of *Iacob*, in his affection to his brethren. When he ſaw them in anguiſh, and diſtreſſe, then he could conceale his affection no longer, but cryed out, *I am Ioſeph your brother. For a brother* ſaith Salomon, *is borne for aduerſity.* Namely, then to diſcouer his affection, if he haue any. So when theſe two ſaw the vniuſt, and cruell dealings of the prieſts with Chriſt their elder Brother, then, though before they were but cloſe diſciples, and one could hardly tell what to make of them, yet then they manifeſted themſelues, then their loue, their zeale, and hearty affection to Chriſt brake forth. For as *Salomon* diſcouered the true Mother from the falſe, by taking a ſword, to cut the childe in two; ſo doe perſecutours diſcouer true children of the Church from falſe, when by the ſword of perſecution they ſtrike at their Mother. O there be many of vs in theſe daies of peace, that make great ſhowes: When the fanne comes, it ſhall appeare whether we be chaffe, or wheate. The houſe built on the ſand, caries as good a ſhow, as the houſe built on the rocke, and in a cleere ſunſhine day gliſters as gallantly; but the windes,

Pro. 17. 17.

windes, and tempeſts when they are vp, will quickly ſhew the difference. When a ſeruing man followes two men walking together, wee cannot tell who is his maſter, till they part: ſo when the Goſpell, and outward proſperity go together, it is hard to iudge whether of them we follow, till God make a ſeparation of them by perſecution. A Wolfe may feyne himſelfe to be a ſheepe, by wearing a ſheepes skinne; but let his fleece be ſhorne, it will neuer grow againe, and thereby he will eaſily be diſcouered to be no true ſheepe. For the true ſheepes wooll will grow againe after ſhearing. And ſo will Chriſts ſheepe, after they haue beene ſhorne by perſecution. So a Parrot cannot counterfeit mans voyce; but let it be beaten, and then it will fall to it owne naturall voyce.

Now, as by affliction we may iudge of our hearts for the time *preſent*, what they *are*, ſo alſo for the time *to come*, what they *will be*. For *impaciency* in *preſent aduerſity*, argues there will be *inſolency* in *future proſperity*; and ſo diſcouers that *deceit* whereof we ſpake, namely, that, if we were in a more plentifull and richer eſtate, we ſhould be better, then now we are. Chap. 20.

3 Diſcouery, by proſperity.

3 *Triall* is by *proſperity*, nothing inferiour to the former by *aduerſity*. For as ſome, like ſnailes puſh out their hornes, till they be touched: ſo others with *Ionathan* follow chaſe well, till they come where honey is. Nay, many there are whom affliction hath not detected, that peace and proſperitie hath. The Parable, of the ſunne and the winde, is knowne. Some of thoſe in *Queene Maries* dayes, who

who kept their garments of faith, and good conſcience faſt on, for all the ſhaking of the boiſterous windes, which then raged moſt fiercely, yet afterward, by the flattering raies of that ſweet ſun-ſhine, which followed, were uſed to vnbutten themſelues, and throw off their coates, at leaſt to weare them more looſely: How chaſte was *Dauid* in his afflictions? If an hundred Bathſhebaes had then met him in the wilderneſſe, hee would not much haue beene moued. But we know afterward, when hee was at reſt in his Kingdome, how fearefully hee was foyled. So that, that which once thoſe women ſang of *Saul* and *Dauid*, by way of ioy and congratulation, may we as truly ſing of theſe two trials, by way of mourning and lamentation. Aduerſitie hath ſlayen his thouſands, proſperity tenne thouſands. Theſe two of all others are the ſoreſt trials, and haue greateſt force of detecting; ſpecially when they come both together, as in the three children; who at once were tryed, both by the ſweetneſſe of the muſicke, to enchant their ſenſes, and by the terrour of the fire, to affright and aſtoniſh their hearts. And ſo haue many holy Martyres beene tried both wayes, both by the threatnings, and by the faire and large promiſes of their aduerſaries. Contrary to that God gaue in charge to *Laban*, to ſpeake neither *euill* nor *good* to *Iacob*, that is neither by flatterie, nor force to goe about to bring him backe againe. And this argueth notable ſoundneſſe indeede, when in both theſe trials together, wee can acquit our ſelues. As in the Baptiſt neither ouercome with *Herods* priſon, nor with the peoples conceiting

Dan. 3. 5. 6.

Gen. 31. 24.

ceiting of him to be the Meſſiah. In *Paul* and *Barnabas* alſo, ſtanding out both againſt the propoſterous affection of the *Lycaonians*, when they would haue Deified them, and againſt their diuelliſh rage, when they would haue ſtoned them. In *Daniel* likewiſe, whom neither the *Lions* denne, nor the Kings fauours and honours could any whit corrupt. Good gold, put it into the fire, and there it will be purged and refined: into the water, and there likewiſe it will ſhine brighter. So a good man, when hee is in the furnace of affliction, there he will leaue much of his droſſe behinde him: and when he flouriſheth in outward bleſſings, they together with his inward graces ſhall be as a iewell hung vpon a golden earing; he will verifie *Salomons* Prouerbe, *The crowne of wiſe men is their riches.* But the vnſound Chriſtian is like to clay. It will quickly be ſcorched, and dried vp in the fire; and it will ſoone melt away, and be diſſolued in vvater. As affliction would diſcouer his infidelity, diſtruſt in God, impatience, rebellion, &c. ſo a proſperous and flouriſhing eſtate will bewray his pride, inſolencie, contempt of, and cruelty againſt his poore brethren, beſides his wantonneſſe, voluptuouſneſſe, vncleaneneſſe; all which lay ſmothered in affliction, like as poyſon doth in the Snake, while hee is benummed with colde. Let a man handle a Snake then, and he ſhall not feele his ſting; ſo one would thinke it were a harmeleſſe creature: but bring him to the fire, and then touch him when hee is well warmed, and thou ſhalt know he hath a ſting. So oftentimes many corruptions, as cruelty, ambition, luxurie,

Multorum quia imbecilla ſunt, latent vitia: nunc minus auſuræ cum illis vires ſuæ placuerint,

are

are as it were benummed, and frozen in men with the cold of pouerty, obscurity, and other such like pinching crosses. Their wickednesse is an vnfolded, an implicite wickednesse; like some pestilent fruit in the bud, or bird in the shell. But let the heate, the warmth, the sun-shine of honour, riches, authority once open away to their wickednesse, and furnish them with meanes and occasions of doing wickedly, and then they will vnfold their naughtinesse at large, and fully shew themselues what they are. What an humble man was *Saul* before he was King, and in the first beginnings of the Kingdome? but afterward, being confirmed in his Kingdome, what a tyrant proued he. Therefore it is said that *Saul* reigned but two yeeres, because, after the two first yeeres, though he held the gouernment still in his hands, ihis deceitfull heart was discouered, and he did no longer reigne, but tyrannize. So was it with *Nero* also, for the first fiue yeers, whom rule and domination discouered to be a very monster of nature. So, truely is it said, that in place of rule and gouernment a man will quickly shew himselfe what he is. Strong drinke trieth the braine: and hard meate the stomacke. When wee cannot drinke of the wine of outward felicity, but we grow drunken, and giddy-headed, and begin to play reakes, it is a signe wee haue weake braynes. When we know not how to *digest* our felicitie, but it causeth a kinde of windinesse, a rising and swelling of pride and ambition in our mindes, this argueth exceeding great imbecillitie; And surely thus it is with most. They are of such a disposition, that

quàm illa quæ tam fœlicitas aparuit. Instrumenta illis explicandæ nequitiæ desunt; sic tuto serpens, etiam pestifera, tractatur, dum riget frigore: non desunt illi venena, sed torpent. Multorum crudelitas, ambitio, luxuria, vt paria pessimis audeat, fortunæ fauore deficitur. Eadem velle eos cognosces. Da posse, quantum volunt. Sen. *epist.* 42.

1. Sam. 13. 1. *Magistratus indicat virum.*

τὸν ὄλβον καταπέψαι. Pind.

Sæpe rogare ſoles qualis ſim Priſce futurus, ſi fiam locuples, &c. Dic mihi ſi fias tu Leo, qualis eris. Mart.

that being asked what they would be, if they had abundance of riches and honours, they might truely returne that anſwere, *Tell me if thou wert a Lion, what thou wouldeſt be*: which in effect is as much as to ſay, that they would be as cruell as the Lion. This is an euident diſcouery of a corrupt hart. Now as the enioyment, ſo alſo the poſſibility, and hope of enioying theſe outward profits and pleaſures, is no ſmall triall. Many can no ſooner heare ſweet words, and flattering promiſes of preferment and promotion, as it were the melodie of *Nebuchadnezars* inſtruments, but, ouercome therewith, they preſently fall downe, and worſhip the Babyloniſh Idoll. *Demas*, though he had continued a while in ſuffering with *Paul*, yet when the world, like a ſtrumpet, preſented her ſelfe in all her glory to his eye, bewitched with her beauty, he left *Paul*, and the hopes of the world to come, and *embraced this preſent world*. *Moſes* contrarily, though hee might eaſily haue aduaunced himſelfe, being the adopted ſonne of the King of Ægypts daughter, yet he relinquiſhed all his hopes in the Court, and forſooke all his poſſibilities of preferment, and claue to the afflicted Church of God. Among the many grieuous trials of thoſe worthies in the olde teſtament, it is worth the marking, how the Apoſtle hath ioyned together the triall by the offer of proſperity, with the foreſt trials of perſecution. *They were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword.* Loe how the Apoſtle rankes the tempting, and alluring words of the aduerſaries, promiſing the martyres if they would

2 Tim 4.

Heb. 11. 37.

would recant, abundance of theſe earthly things, among their bloudy, and boyſterous deedes, how he yoaks their tyſing tongues, with their terrifying ſtones, ſawes, ſwords. If then in ſuch a caſe we can ſay with *Daniell*, *O king, keepe thy gifts to thy ſelfe*, and with the Fig-tree and Oliue, *ſhould I leaue my ſweetneſſe, my fatneſſe, to reigne*, if for the conſcience of the truth we can neglect proferd profits, the triall is as ſound, as if we had indured the tortures of the racke. Dan.6.17. Iudg.9.11.

IV. Triall is by the *inequality of carriage*. It is hard for a hypocrite ſo to carry himſelfe, but at ſometimes or other he ſhall doe, or ſpeake ſomething, which in no ſort can ſtand, or conſort with his ſhowes of godlineſſe. Though luſt, couetouſneſſe, and other of his ſinnes are neuer ſo cloſely couched within in his heart, and he make faire ſemblance of a chaſt, and contented minde, yet he will be blurting out now and then, ſome words or other, which may yeeld ſhrewde ſuſpitions and preſumptions of his vnſoundneſſe, or elſe his very geſtures, and countenance will bewray him. For euen out of theſe ſmaller things greater may be gathered. As the verball lye, or lye of the mouth is diſcouered by the diſagreement of the lyars mouth with it ſelfe; whence we ſay, lyars had neede haue good memories, leaſt the latter part of their tale contrary the former: ſo alſo is the reall lye, the lye which the hypocrite telleth in ſome of the actions of his life, carrying a ſhow of godlineſſe by the diſagreement of his life with it ſelfe. For do but compare one action with another, one part of his life with

4 Diſcouery; Inæquality of carriage.

Libidinoſum quiſ ſua callidè vitia tegit interdum turpi ſermo demonſtrat, & auaritiam latentem intrinſecus paruula rei cupido ſignificat. Minorious enim maiora monſtrãtur, vultuque & oculis diſſimulari non poteſt conſcientia dum luxurioſa & laſciua mens lucet in faci, & ſecreta cordis nutu corporis ac geſtibus indicantur Hier. ſuper. Ezech. l. 3. cap. 9.

with another, his cariage here with his cariage there, and you ſhall ſee they agree like harpe and harrow. Thus was *Simon Magus* diſcouered. *Philip* tooke him for a good Chriſtian, becauſe of his baptiſme, profeſſion, hearing, &c. But all theſe were afterward proued to be lies, becauſe of the contradiction of thoſe words, Here is money for the gifts of the holy Ghoſt. Theſe things doe not well agree; to be baptiſed, to profeſſe, to ioyne ones ſelfe with the Church; and to deſire ſpirituall graces for lucres ſake. After then *Peter* had once heard thoſe words come from him, he ſmelt him out preſently, Away, thy heart is not vpright, *Thou art ſtill in the gall of bitterneſſe.* Thus many in ſome companies are holy, and conuerſing with their betters, carie themſelues well; but in other companies, or conuerſing with their equals, or inferiours, are nothing the ſame men. Some among ſtrangers, by their ſpeeches and cariage, for the time purchaſe a good opinion, who yet palpably lay themſelues open among ſuch where they are daily conuerſant. This then is a ſure proofe of a ſound heart, when we walke with ſo euen a foote, that, howſoeuer it cannot be, but wee muſt haue experience of humane frailty, yet wee neuer breake out into ſuch wicked and wilfull courſes of falſhood, vniuſtice, or ſuch like, which doe giue the lye to all our former profeſſion and practiſe, becauſe they cannot ſtand in any ſort with the truth of religion. Nay, rather in our particular actions wee ſo carie our ſelues, that one action may be as it were a commentarie to interpret the ſinceritie of the other, in caſe there might be occaſion

Act. 8. 20.

occaſion to doubt thereof. As *Chryſoſteme* noteth in thoſe Miniſters that ſupplicated to the Iudges, for thoſe that had offered diſgrace to the Emperours ſtatues. When the Iudges ſeemed more difficult, then they vſed great liberty, and boldnes of ſpeech, and ſpake roundly to them: but when once they became flexible, and yeelded to their requeſt, then they fell downe, and kiſſed their knees and hands abundantly, ſhewing both true courage, and boldneſſe, and true meekeneſſe, and mildneſſe. Heere both their actions were as a commentary, each to other. Did any man doubt of their liberty of ſpeech, whether it were not malapert ſaucineſſe and preſumption? Their humility in kiſſing the Iudges knees, was enough to free it from that ſuſpicion. Againe, might their humbling of themſelues at the Magiſtrates feete, ſeeme to ſauour of too baſe and ſeruile a ſpirit? Their former, truly miniſteriall boldneſſe, ſufficiently alſo acquitted them of this imputation. Thus when there is ſo ſweet a proportion, and goodly a harmony betwixt our actions, that they are ſo farre from confuting, or confounding one another, that they anſwere one for another, iuſtifie, and approue one another, this is a good triall of our vprightneſſe indeede.

H m. 17 ad pop. Ant.

5 Is when thoſe are taken away, which are our chiefeſt proppes and ſtayes to vphold vs in godlineſſe. If then we, wholly, or in part, goe backe, it argueth vnſoundneſſe. Thus were the Iſraelites detected by *Moſes* his abſence in the mount: For then they fell to Idolatry. So *Ioaſh* was a good King as long as *Iehoiada* liued; but after his death hee

5. Diſcouery, euen of all of our chiefeſt ſtayes in godlineſſe.

Exod 32 1.
2 Chr. 24 17.

Iud.2.18.19. 8.9.10.

ſhewed himſelfe what he was. So alſo the Iſraelites, while God continued a good Iudge among them, were in ſome good order: yet *when the Iudge was dead, they returned, and did worſe then their Fathers.* And ſo all the time of *Ioſhuaes* gouernment, and the good elders, that ſuruiued *Ioſhua*, they kept themſelues within ſome compaſſe. But together with them died all the Iſraelites goodneſſe. *Another generation aroſe, which knew not the Lord.* So ſtrangely were they changed. And ſo wee ſee it is in many places from whence the powerfull miniſterie hath departed; how many that befote ſeemed very religious haue then growen looſe and licentious. Children of good hope, vnder good Parents and Gouernours, haue afterward proued moſt vngracious, and vngodly wretches. Sober, and modeſt Maides, vnder the ſtraiter gouernement of Parents, comming vnder the milder gouernement of husbands, haue proued but bad wiues. And good wiues, during the watchfull eye of the carefull and conſcionable husband, haue proued afterward but wilde and wanton widowes. So many remouing out of religious families into ciuill, and out of ciuill into prophane, haue left behind them all their religion and ciuility, and growne openly prophane and diſſolute. Here then will be a good triall of our ſoundneſſe, if in the abſence and loſſe of our Gouernours we ſtill continue the ſame that in their preſence, performing that which *Paul* wiſheth the Philippians, namely that whether he came among them, or were abſent from them, yet they would ſtill hold out in their good courſes.

Phil.1.27.

6 Trials are fit occaſions to prouoke, and as it were tappes to giue a vent to corruption. Many are inwardly full of corruption: but they ſhew it not, onely for want of occaſion. As a full veſſell, vnleſſe it be tapped, cannot ſend forth the liquour it hath within. And this aſſuredly is a notable triall of the ſoundneſſe, and diſcouerie of the vnſoundneſſe of our hearts. Nothing for a man to be chaſte, when no prouocation to vncleaneneſſe; to be temperate at a leane and poore table, where hee cannot otherwiſe chuſe. Here is the triall of chaſtity, when with *Lot* we can be chaſte in *Sodome*; of temperancie, when with *Timothy* we can liue temperately in *Aſia*, among the luxurious Epheſians. Here was the triall of *Ioſephs* chaſtity, that though the occaſion were offered by his owne Miſtreſſe to doe the deede, in ſuch ſecrecie and ſecuritie, yet the feare of God ouer-ruled him. Here was the triall of *Dauids* right loyall and faithfull heart to *Saul*, that though he had him at the aduantage in the caue, yet he ſpared his life. Many ſeeme to be meeke, and moderate men, while they are well dealt with. But let ſome iniurie be offered them, and the contrarie will appeare. And indeed there is no triall of meekneſſe and patience, till we be prouoked by iniuries. It is no triall of fidelity in a ſeruant not to filch when his Maſters eye is on him; but when opportunity ſerues his turne to play the thiefe, when hee could purſe his Maſters money without his knowledge, then to be faithfull, is true faithfulneſſe indeede. Thus the ſoundneſſe of euery vertue is made manifeſt. For that wee are indeede, which wee are in temptation.

6. Diſcouerie, fitneſſe of occaſions to prouoke corruption.

1 Tim. 5. 23

Gen 39. 7. 8.

1 Sam. 24. 7.

By this meanes was ſome vnſoundneſſe detected in *Ezekiah*, when in his triall by the Babyloniſh Embaſſadours preſence, the Lord left him, *to try him*, ſaith the Prophet, *and to* (know) *all was in his heart.* The heart then may know it ſelfe, if it obſerue, how it carries it ſelfe in temptation. So it is ſaid, the Lord ſuffered the Cananites to remaine among his owne people, to proue them whether they would obey his commandements.

2 Chron. 32. 31.

Iudg. 3. 4.

VII. Diſcouerie by affections. Math. 6. 21.

7 Triall is by our affections: For vpon what our heart is ſet, that is our treaſure. Our great ioy when things goe currant with vs in the world according to our hearts deſire, and ſmall ioy in things ſpirituall, ſhew plainely what kinde of hearts wee haue to Godward: Whereas *Dauid*, becauſe he had made Gods fauour his inheritance, reioyced more in it, then the worldlings in all their abundance of corne and oyle. Our fretting likewiſe, and grieuing at the loſſe of theſe outward things, is an argument of our voluptuouſneſſe, and loue of earthly delights, and ſhewes plainely that we haue layd vp our treaſure on earth. Whereas *Iob*, becauſe hee had made God his portion, could be quiet at the loſſe of all at one blow. So our great anger for ſmall iniuries done to our ſelues, and ſtill patience in the greater wrongs done to God, ſhewes what is the account we make of Gods glory. Heere was a notable triall of *Dauids* ſincerity; Who was as a man deafe, dumbe, and wholly ſenſeleſſe at *Shemeis* priuate reproaches of his owne perſon: but not ſo at *Goliahs* publique reuilings of God, and his Church. There how full of life and ſpirit, and holy

Pſal. 4.

Iob 1. 21.

2 Sam 16. 10.

1 Sam 17. 26.

impatience

impatience did hee ſhew himſelfe to be? The like might be ſhewed in our other affections. Of them then take we thorough notice, if we wil rightly iudge of our owne hearts. Doeſt thou feele that Chriſt is thy greateſt ioy, ſinne thy greateſt ſorrow, that when thou canſt not feele the preſence of the ſpirit in thy heart, thou goeſt mourning, notwithſtanding all other comforts? aſſuredly as that holy Martyr ſaid, *If thou wert not a wedding childe, thou couldeſt neuer ſo heartily mourne for the abſence of the Bridegroome.* But alas, if we examine our ſelues by this note, how much imperfection ſhall we diſcouer in our ſelues? How ſtrong are our affections, both of ioy and griefe, in things earthly? how weake in things ſpirituall? Who findeth that hee mourneth for his ſinnes, as for the loſſe of the firſt borne? *Dauid* at *Abſaloms* death could crie out in *naturall* ſorrow, *O Abſalom, Abſalom, would to God I had died for thee*: But not at *Vriahs* death, in *godly* ſorrow, *O Vriah, Vriah, would to God I had died for thee.* And ſo much for theſe ſeauen meanes of the diſcouerie of our hearts.

Zach. 12. 10.

2 Sam. 18 33.

Chap. XXXVIII.

Of certaine notes which the word of God giueth of an vpright heart.

Two marks to try the hearts ſincerity, as

After this diſcouery by the meanes, we muſt lay our hearts to the rule of the word, and examine them by thoſe notes which there are giuen of an vpright and ſincere heart. And thoſe are many. I will name onely fiue.

1. Humility.

1. A ſincere heart is an *humble* heart. An hypocriticall heart is alwaies proud, and vaine-glorious: As in the Phariſees, *Math. 6.* And therefore our Sauiour ſaid to them, *How can ye beleeue, when ye ſeeke glory one of another?* And ſo in *Simon Magus* ſeeking his owne praiſe and profit, in the deſire of the Apoſtolicall gifts. Whom therefore *Peter* tolde, that his heart was not vpright before God. In *Iehu* likewiſe we may diſcerne the ſame ſpirit, when he ſaid to *Ionadab*, *Is thy heart vpright, as mine?* preferring himſelfe before *Ionadab*. Whereas ſincerity is alwaies better conceited of another, and very fearefull and ſuſpitious of it ſelfe. And ſo it will make a Chriſtian when he ſees another, ſpecially a *Ionadab*, to ſay to himſelfe, Is my heart vpright, ſo as is his? Againe, *Come*, ſaies he, *and ſee what zeale I haue for the Lord of hoſts*. Yea, but ſincere zeale deſires not to be ſeene of any, ſaue him who ſeeth in ſecret. The Phariſees deſire to be ſeene of men, becauſe they ſeeke the praiſe of men. Their lampes will not burne without this oyle. Wind-mils they are, which will not

Ioh. 5. 44. Acts 8. 18. 2 King. 10. 16.

not turne about to do any good ſeruice, without the winde of mens prayſes. Hence it is that they haue little zeale in prayer, vnleſſe it be in publicke, that ſo oſtentation and vaine-glory may warme their hearts. As in faſting, once it fared with one, that in the Monaſtery could faſt whole daies together with eaſe, but in the deſert hee could not hold out vntill noone, but his belly would craue preſently. Whereof when he demanded the reaſon, this anſwere was returned him, that in the Monaſtery the praiſe of men was in ſtead of meat to him, he fed there vpon it; which ſuſtenance failing him in the deſert, his faſting ſtrength alſo failed. But vnto ſincerity her very obedience it ſelfe is meat and drinke, *Iohn* 4. 34. In other works, the worker muſt haue meat, or elſe he will not hold out in his worke. But vnto ſincerity, her very *worke* is her *meate*. Hypocriſie, which is ſoone tyred at this worke, without the refreſhment of humane praiſes, well may it ſeeke for publique theaters: But ſincerity hides it ſelfe in the cloſet, and as in prayer, ſo in all good duties ſhuts the doore.

And as the ſincere heart is humble in regard of the end, whereat it aimes in doing any good, namely Gods glory, not daring in any thing to ſeeke it ſelfe: ſo alſo in the manner of doing, not daring to truſt it ſelfe, but affected with a through ſenſe of it owne infirmity; it reſteth it ſelfe wholly vpon the power of God, to be perfected in her weakeneſſe. *Peter* therefore, in that wherein his heart was vnſound, and deceitfull, ſhewed this ſpirit of pride, and vaine confidence in himſelfe. For hee could not thinke that ſtrength whereby he thought to ſtand was of Chriſt;

becauſe

becauſe Chriſt flatly denied him his ſtrength, and *Peter* neuer prayed for it. And yet lo how confident he was? *Though all men, yet not I;* as though there had beene more in him, then in any other. Yea, he contradicted Chriſt, admoniſhing him of his frailty, and as *Marke* notes, the more Chriſt warned him, the more confident and peremptory was he.

Laſtly, after the doing of euery good thing, ſincerity ſtill remaines humble, & when men would deifie vs, it will not accept of any ſuch honours, but ſends them back to the Lord, as in *Daniel*, & the Apoſtles. And thus, if we be ſincere, in all things we doe, there muſt be humility, *prepoſed*, in regard of the *end* wee muſt looke at, *appoſed*, in regard of the *manner* of doing, *impoſed*, after we haue done, as a curb to reſtrain vs, leaſt we reioyce not in the Lord but in our ſelues.

Dan. 2. 30. Act. 2. 12 and 14. 15. *Niſi humilitas cuncta quæ bene facimus et præceſſerit, et comitetur, et conſecuta fuerit, et præpoſita quam intuemur, et appoſita cui adhæreamus, et impoſita qua reprimamur, &c.* Aug. *Epiſt.* 56.

Obiect. But this is a hard ſaying, will ſome ſay, and if the caſe be thus, who then can be ſincere? for who is there that is not tainted with pride, if not in all, yet in ſome of theſe three reſpects?

Anſ. It is one thing for a mans eye to glance towards a thing, another thing to fixe, and fully to ſettle it ſelfe vpon it. Thoughts of pride and vaine-glory may *ruſh* into the heart of a ſincere Chriſtian: they *reſt* onely in the heart of an hypocrite; who is ſet on worke only by them in all his actions, and ſeekes onely to giue contentment to them.

I adde further, if ſincerity be not humble in this firſt kinde of humility, yet at the leaſt, it is humble in an *after-humility*. If it haue beene ouer-ſeene in the doing of any thing in pride, it is twiſe as humble afterward, becauſe it was not humble. A notable difference

rence betwixt ſincerity and hypocriſie. There may be ſome kind of humility in hypocriſie, and of pride in ſincerity: but hypocriſies humility is followed with pride, and ſincerities pride with humility. This latter humility is the better. And heere onely it is ſeemely for vertue to come behind vice. Hypocriſie is proud becauſe it is humble: Sincerity is humble, becauſe it is proud. *Epaminondas* a Thebane Captaine, the day after his victory and triumph, went drouping and hanging downe the head; and being asked why he did ſo, anſwered, Yeſterday I felt my ſelfe too much tickled with vaine-glory; therefore I correct my ſelfe for it to day. The ſame is the ſpirit of the ſincere Chriſtian, of the true Iſraelite. As you may ſee in the example of *Ezekiah*, of whom it is thus written; *His heart was lift vp, notwithſtanding Ezekiah humbled himſelfe after his heart was lift vp.* In a ſincere heart there muſt be either the *fore-humility*, or the *after-humility*, which is the more ſeuere of the two; either the *directing humility*, for the right manner, or elſe the *correcting humility*, for the erroneous manner of doing. If wee can follow the ſwing and ſway of our owne proud and vaine-glorious affections, without all reſpect of Gods glory, and yet neuer be truly humbled afterward; this is palpable hypocriſie, we haue not ſo much as the leaſt dramme of ſincerity: Which is many times more humbled for ſuch mixtures, and defilements of good workes, then for ſome workes ſimply euill in themſelues.

2 Chr 32.25. 26.

2. The ſincere heart, is a *good* and *honeſt* heart, as our Sauiour calls it. The honeſt heart is that, which cheriſheth a vniuerſall hatred of all ſin, without

2. The good and honeſt heart.

out exception, and carrieth a conſtant purpoſe, and reſolution in nothing willingly to ſin againſt God, but to endeuour it ſelfe to the vtmoſt, in euery good way of Gods commandements. Whatſoeuer it ſhall know to be a ſinne, it will not purpoſely and deliberately doe it for all the world, it will not *detaine the trueth in vnrighteouſneſſe*. This note the Prophet *Dauid* giueth. For hauing ſaid, *Bleſſed are the vpright in their way*, he teacheth vs to diſcerne them by this note, *Surely they doe no iniquity*. And in another place, he oppoſeth ſuch as walke in any crooked waies, to the vpright in heart. *Doe good O Lord to thoſe that are vpright in heart: but thoſe that turne aſide by their crooked waies, &c.* It is the property of an hypocrite, to diſpence with his conſcience, at leaſt for ſome one ſpeciall beloued ſinne. As *Iob* among other his characters makes this one, that he *holds his wickedneſſe as a ſweet thing in his mouth, and hideth it vnder his tongue, and fauoureth it, and will not forſake it, but keepeth it cloſe in his mouth*. Now this honeſt heart, as it hates all ſinnes, ſo at all times. Sometimes the vnſound heart will hate ſinne, when there is no benefit by it, but if after it may chance to be beneficiall to our ſelues, then we loue it. Heere is a notable triall of ſincerity, to preferre vertue before vice, then, when in humane reaſon vertue ſhall be the looſer, vice the gainer. This note diſcouered falſe-hearted *Iehu*. Hee would not downe with the worſhip of the Calues, as well as with *Baals*, and why? becauſe hee thought that would be dangerous for his Kingdome, if the Iſraelites were let goe to the temple at Ieruſalem, to worſhip. Therefore

Pſal. 119. 3.

Pſal 125. 4.

Iob. 20. 12.

2 King. 10. 29.

fore *Ieroboams* pollicie ſtill preuailed with him. By this note many are detected for vnſound. 1 King. 12.26.

1. Thoſe that pretending conſcience of ſmall matters, ſticke not at greater. Like the Phariſes, ſtraining a Gnat, and ſwallowing a Cammell. Hypocritical *Saul* ſeemed to make a hainous matter of eating the fleſh of beaſts with the bloud. For vnto the people thus offending, he ſaid, *Yee haue dealt wickedly*; but it was nothing with him to ſpill the innocent bloud of worthy *Ionathan* his ſonne: for vnleſſe he had beene hindered, he had put him to death. Nay, he was ſo ſcrupulous, that hee would not ſo much as name a guilty man or a ſinner, but in caſting of lots, inſtead of ſaying, ſhew the nocent or guilty, he ſaid, *Shew the vpright*, or *innocent perſon*, as *Tremellius* reads it. And yet this man at the ſame time, made no conſcience of cruell and bloudy oathes. The Prieſt in the Goſpell, when hee ſaw the wounded man lye halfe dead, hee went on the other ſide of the way, fearing leaſt by comming neere vnto him, hee might contract ſome legall vncleanneſſe: but he feared not to paſſe by without all mercy and compaſſion, his poore and diſtreſſed neighbour. The Phariſees would not defile themſelues in comming into the common Hall, on the day of preparation to the Paſſe-ouer: but they ſcrupled not a whit to imbrue their hands in the bloud of the innocent Lambe of God. In no caſe would they eat in veſſels vnpurified: but the meats which they did eat in thoſe veſſels, were horribly polluted, both with vniuſtice and oppreſſion, in the getting of them, and with intemperancie, and riot in the eating of them. And this

1 Sam. 14.33.

Ver. 42. Cedo integrum: id eſt, declare quis ſit innoxius, pro eo quod eſt declara nocentem, ſed euphimiſmo vtitur vt ſolent hypocritæ. Iun. Luc. 10.31.

Ioh. 18.28.

Math.23.25. Opened. Math.27.6. *Qualis hæc innocentiæ ſimulatio, pecuniam ſanguinis non mittere in arcam, et ipſum ſanguinem mittere in conſcientiam?* Aug.

this is the meaning of that of our Sauiour, *Woe be to you Scribes, and Phariſees, hypocrites; for ye make cleane the outward ſide of the Cup and Platter: but within they are full of briberie and exceſſe.* So likewiſe, *Iudas* 30. pieces at no hand muſt goe into the treaſurie, becauſe it was the price of the bloud. What a counterfeiting of holineſſe was this, not to ſuffer the *price of bloud* to lye in a *cheſt*, and yet to ſuffer *bloud it ſelfe* to lye in the *conſcience?*

2. This note likewiſe diſcouereth ſuch for vnſound, whoſe conſcience is only for the greater matters, the importants of the Law, *mercy* and *iudgement*, without any regard of *Mint* or *Annice*, though theſe alſo be Gods commandements and ought to be regarded. A ſincere heart is like to the eye troubled with the leaſt moate, or like to a neate ſprute man, that no ſooner ſpies the leaſt ſpeck or ſpot in his garment, but gets it waſhed out. Whereas a naſtie ſlouen, though he be all to beſmeared, and beſoyled, he can endure it well enough. A delicate garden may not haue the leaſt weede in it, though the wilderneſſe be all ouergrowne with them. And a boxe of pretious oyntment may not haue the leaſt flye in it, though a barrell of Pitch haue ſwarmes of them. A ſtrait ſhooe cannot endure the leaſt pibble ſtone, though a wide one may endure a greater. An vnſound conſcience is large, and can ſwallow downe any thing. The ſincere conſcience is ſtrait, and the leaſt bone, though but ſuch as are in little fiſhes, will ſtick in her throat. And certainly, *hee that is vniuſt in the leaſt, is vniuſt alſo in much.* *Iudas*, being vnfaithfull to Chriſt in the matter of

Luc.16.10. Ioh. 12.6. & 18 3.

money,

money proued alſo, at laſt, vnfaithfull to him in the matter of his *life* it ſelfe. And *Salomon* tels vs, how hee that will lye ordinarily in common ſpeech, will lye alſo before the iudgement ſeat, when he is produced as a witneſſe; as contrarily, he that is a true witneſſe bearer there, will not lye in his ordinarie diſcourſe. For this I take to be the meaning of that Prouerbe, *A faithfull witneſſe will not lye: but a falſe witneſſe bloweth forth lyes.* If a man be truly faithfull in much, he muſt needs alſo be faithfull in little. For the ſame God that requires his fidelity in the one, requires it alſo in the other. Saint *Paul* vpon this ground confirmes his ſincerity in a matter of priuate promiſe to the Corinthians, concerning his comming to them, by his ſincerity in the preaching of the Goſpell, a far greater matter. *God is witneſſe*, ſaith he, *that our word*, that is, promiſe of comming, *towards you, was not yea and nay.* Why? *for the ſonne of God*, that is my preaching of him, *was not yea and nay.* Neglect then of ſmall matters, may iuſtly bring our obedience in greater matters into ſuſpicion of vnfaithfulneſſe. And therefore in this regard muſt conſcience be made of obedience, euen in the ſmalleſt matters, and that vnto the death, namely that we may approue our obedience to be ſound, & free from deceit. For in greater matters if we ſhould not ſtand out, all the world would crie ſhame of vs. And here it would be hard to ſay, whether the ſhame of the world, or conſcience of Gods commandement vrged vs. But in leſſe matters, the world rather wil cry ſhame of vs, if we doe ſtand out. And therefore in our obedience here, Gods commandement ſeemeth to carrie

Pro. 14 5. Expounded.

1 Cor. 1. 18. 19.

rie the greateſt ſtroke with vs.

3. This note diſcouereth thoſe alſo for vnſound, that hauing ſome care of outward conformity, yet minde not the inward reformation of the heart. In this regard our Sauiour cals the Phariſes hypocrites and reſembles them to painted ſepulchres. Art begins, where nature ends. Nature in the framing of mans body begins firſt with the heart, & other ſuch inward parts, and then in the laſt place comes to the face, and the outward parts. Thus is it with hypocriſie, which is an artificiall kinde of holineſſe; it begins and ends in the outward face, and faſhion of religion: The inward pith, the heart, and ſubſtance thereof it cannot attayne vnto. But the heart, and the puritie thereof is the ſpeciall thing the ſincere Chriſtian lookes vnto. Gods Iſraell is pure in heart, ſo that though ſometimes the hand be defiled, yet then the heart is not alike polluted, but ſtill the true Iſraelite may ſay, *My heart is awake, though mine eies ſleepe.* Whereas the baſe Iſraelite may ſay contrarily, My heart is a ſleepe though my eyes be waking, and my tongue be walking. My heart is foule though my hand be neuer ſo fine.

Can. 5. 2.

3. The plaine & open heart.

3. A ſincere heart is a *plaine* and *open* heart, not deſirous to ſmother, or craftily to conceale it ſinnes, but rather to haue them laid open, and to haue the conſcience rubbed and ranſacked. So that with *Dauid* it cryeth, *Try me O Lord, and ſee if there be any wickedneſſe in me*, and with the ſame Prophet, *let the righteous ſmite me.* But an vnſound & crooked heart as well as crooked legges, loue to be hid. It hates the light; it cannot away with reprehenſion, but would

Pſal. 139.

Pſal. 142. 5.

would rather eat of the delicates of flatteries, againſt which the Prophet prayeth, *Let not my ſoule eate of their delicates.* Let me not delight in their clawings, but rather in the blowes of righteous reprehenſions. Neither in any ſort can it endure triall. Guilty *Rahel* durſt not riſe, when *Laban* came into her Tent, to ſearch for his Idols. On the contrary, as it argued humility in the 11. Diſciples, to ſuſpect the worſt by themſelues: ſo alſo ſincerity, that they were not priuie to any ſuch wickednes, when hearing our Sauiour fore-tell the trechery of one of them, they offred themſelues to the triall, ſaying, *Maſter is it I? is it I?*

Pſal. 141. 4.

Gen. 31. 35.

Math. 26. 22.

4. A ſincere heart is alwaies moſt ſeuere againſt ſinne, where nature and carnall reſpects would teach vs to be mildeſt. As firſt to our ſelues. Indeed ſincerity cannot endure ſin in any, in it ſelfe leaſt of all. An hypocrite will not endure the leaſt ſin in others, no not ſo much as a moat in his brother; ſo ſharpe is he: in the meane time he can endure a beame in his owne eye; ſo indulgent is he to himſelfe, *Iudah* could adiudge *Thamar* to the fire: vpon himſelfe yet, being far deeper in that tranſgreſſion, he could pronounce no ſuch ſentence. *Dauid* lay ſnorting in his owne ſin, when yet he ſentenced a proportionable ſin, related in the perſon of another. Wherin he bewrayed want of vprightneſſe. It was ſaid of *Antonie, he hated a Tyrant, not tyrannie.* It may as truly be ſaid of an hypocrite, he hateth ſinners, not ſinnes. For he nouriſheth many in him, notwithſtanding the rigour of his zeale againſt other mens ſinnes. This is an ill ſigne, whereſoeuer it is. A good heart is ready to throw the firſt ſtone at it ſelfe, being ſlower in

IV. Greateſt ſeuerity againſt our owne ſinnes.

Math. 7. 3.

Gen. 38. 24.

2 Sam. 12. 5.

Tyrannum non tyrannidem.

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cenſuring others. None can ſay ſo much againſt it, but it ſelfe will be ready to ſay much more.

And as the ſincere man will no more winke at his owne ſins, then at anothers, ſo neither at theirs to whom he is tied more by naturall and worldly reſpects, then others, to whom he is not ſo tied. No more at his owne children then at anothers, at his owne parents then at another, at great & rich ones, then at the meaner ones, at friends to whom hee is bound for, and depends vpon in hope of kindneſſe, then ſtrangers that haue no intereſt at all in him. Sincerity is free from partiality. With *Leui* it knowes neither father nor mother, neither King nor Kæſar. This the Phariſes, though hypocrites, knew well enough when they ſaid, *Maſter, wee know thou teacheſt the way of God in truth*, that is, in ſincerity, *and careſt not for any mans perſon*, no not for *Cæſars* himſelfe. Tell vs then, whether lawfull to giue tribute to him or no. Heere then was *Ionathans* ſincerity, when he condemned his owne Father, and that a King, in his proceedings againſt *Dauid*, and defended *Dauids* innocency. Here was olde *Iacobs* ſincerity on his death-bed, when fatherly affections are moſt liuely, ſo deepely cenſuring *Ruben*, *Simeon*, *Leui*, his owne ſonnes. Here was *Iohn Baptiſts* ſincerity, that he would not be ſilent, no not at *Herods* inceſt. Here was our Sauiours ſincerity, that his mouth was not ſtopped with the Phariſees good cheere, but euen at their owne tables layed them out in their owne colours, and entertaines them with as many menaces, as they did him with diſhes of meates. Here was the Beniamites vnſoundneſſe, that were ready with the

Math. 22. 16.

1 Sam. 19. 4. 5.

Gen. 49.
Mark. 6. 18.

Luc. 9. 37. 42.

Iudg. 20. 14.

the ſword to defend in their brethren ſuch prodigious luſtes, which they could not but condemne in their iudgements, and in others no doubt would haue been ready to haue puniſhed with their ſwords. The Prophet ioyneth theſe two together, *Thou art a God of pure eies, and canſt not behold iniquity.* So muſt it be with vs, if wee will be pure and ſincere in heart, wee muſt behold no iniquity, no not in our ſelues, or thoſe that are neereſt vnto vs. For ſincerity, as it loueth goodneſſe euen in the greateſt enemy, ſo it hateth ſinne, euen in the greateſt friend. Hab. 1. 13.

Laſtly, to omit many other notes, ſincerity ſimply reioyceth in goodnes, & in good things themſelues, and the glory of God thence ariſing. Therefore as it grieueth for other mens ſins, ſo it reioyceth in other mens obedience. Many are of a contrary ſpirit: They can be grieued for their owne ſins, but not for other mens. Here it is ſuſpitious, we grieue not ſo much for Gods cauſe, for the diſhonour our ſins hath done to him (for then wee ſhould grieue alſo at our brethrens ſins, becauſe they alſo ſtaine Gods glory) but for our own ſake, for feare or feeling of ſome euil procured to our ſelues by our ſin: and ſuch griefe argues rather ſelfe-loue, then any true loue of God. So likewiſe they can be cheered, when they ſee Gods glory ſet forth by themſelues in any good work: not alike, when by others. Nay, rather they grieue at thoſe good works of others, if of any marke, wherein they haue had no hand themſelues. Like thoſe Ephraimites, that ſaid to *Iptah, Wherfore wentſt thou to fight againſt the children of Ammon, and didſt not call vs?* But the ſincere Chriſtian, ſo God be truly glorified, though Iud. 12. 1.

V. Reioycing and grieuing for others graces and ſinnes, as wel as our owne.

though it be without his helpe, yet reioyceth and giueth thanks, nothing leſſe, then if himſelfe had beene the inſtrument. If any good thing be done, he doth not ſtand curiouſly enquiring of the Author; of his iudgement, of his affections, to finde out ſomething to imbaſe the worke; but is glad that any glory is brought to God, or good to his Church, and with thankeſgiuing taketh his part of benefit thereout. Euen as in eating of meats, wee aske not where or how it was got, but fall to it; and in the Shambles, the Apoſtle willeth not to enquire whether it had beene ſacrificed to the Idoll or no, but being good meat, and fit to be eate, without any more adoe to buy it. Thus *Nathaniel* the good Iſraelite did not ſo ſtand vpon, or ſticke at *Nazareth*, but that he would goe & try what our Sauiour was. And though the Philippick Preachers preached of enuie, and vaine-glory, yet for the matter ſoundly, their corrupt manner, what was that to *Paul*? that Chriſt was truely preached, hee therein reioyced, and would reioyce. It is not then ſincerities palate, not to reliſh good meat, and well cooked, becauſe we reliſh not the Cooke.

1 Cor.10.27.

Ioh.1.47. Phil.1.18.

Thus I haue ſhewed both the meanes to diſcouer, and notes to try our falſe hearts by. And of the third illuſtration of the deceitfulneſſe of the heart, namely by the vnſearchableneſſe thereof, ſo much.

CHAP.

Chap. XXIX.

Certaine generall vſes ariſing out of the former doctrine of the hearts deceitfulnes, or an exhortation to watchfulneſſe ouer, and dealing wiſely, and ſtraitely with our hearts.

Vſes. 5.

HAuing by Gods goodneſſe thus finiſhed the whole doctrine of the hearts deceitfulnes, it remaineth now in the concluſion, that beſides thoſe particular vſes which we haue already made of ſome of the particular branches of this doctrine, we ſhew alſo the generall which ariſeth from the whole. And they are ſpecially fiue.

1. For watchfulneſſe.

1. If our hearts be ſuch deceiuers, it ſtands vs then in hand alwaies to haue our eyes in our heads, and to haue our wittes about vs, hauing to deale with ſo noble a iugler, ſo full of cunning trickes, and ſleights, continually ready to ſnare vs. We walk in the middeſt of ſnares, not onely neere them, but in the very middeſt of them, incompaſſed with them on euery ſide. Therefore let vs alwaies be ſuſpicious, and iealous ouer our hearts in all places, and vpon all occaſions, in our ſolitarineſſe, in our companie, in our buſineſſe with men, in our dealings with God, in hearing, praying, meditating; in our dealings alſo with Sathan, in wreſtling with his temptations. When the Philiſtimes were going out to warre againſt the Iſraelites, they durſt not let *Dauid* go with them; they had him in iealouſie, becauſe of the loue he bare to his owne Countrie,

Chryſ. hom. 15. ad pop. Ant.

1 Sam. 29.

and therefore put him out of the Armie. Happy were it for vs in our ſpirituall warre with Sathan, if wee could as eaſily rid our ſelues of our naughty deceitfull heart, as they did themſelues of *Dauid*. We haue farre greater cauſe to ſuſpect our hearts, then they *Dauid*. The acquaintance of the fleſh with Sathan, and Sathans intereſt in the fleſh, is greater then the Iſraelites in *Dauid*. Beſides that, they neuer had any experience of *Dauids* deceitfulneſſe, and vnfaithfulneſſe, as wee haue had of the fleſhes. Therefore I ſay it were well, if wee could wholy caſhire this trecherous, and perfidious fleſh. But ſince it ſtickes ſo cloſe, as that we cannot poſſibly be ſhift of it, therefore we muſt alwaies haue an eye ouer it; euen as wee would haue ouer an vntruſtie pilfering ſeruant, who, not obſerued, will filch. For certainely ſuch is the deceitfulneſſe of our harts, that if our eye be neuer ſo little off them, off goes the yoke of the Lord preſently, and they breake out into ſome vnlawfull liberty or other. Keepe wee then our hearts, as *Salomon* counſels, fenced with a double gard, as the ſayler his cloſe priſoner. See the doores be faſt locked. Yea, looke to the vvindowes, as *Iob* did. If there be any open paſſage, this deceiuer will either let in ſome body to him, which ſhould not come in, or elſe hee will out himſelfe. If wee fall a ſleepe, and neglect our watch, either the Diuell, and his ſuggeſtions will enter; euen as when the fence of a vineyard is downe, then the wilde Boare, and all manner of wilde beaſts come in, and deuoure all: or elſe our heart it ſelfe will wander abroad, like a gadding *Dinah*, in the idle rouings

Pro. 4.

Iob. 31. 1.

of

of her owne vaine imaginations. Thus then ſhould we thinke with our ſelues euery morning, This day I am to venture into the world, and ſnares euery where lie thicke and threefould: if I take not heed, eaſily ſhall I be caught. For what alas is there wherin my heart is not ready to deceiue me? I am now going to praier: My heart will be ready to thruſt in idle, and wandring fancies, vnleſſe I watch ouer it. I am now to giue an almes, or to goe to confer with my Chriſtian friends: Pride, and vaineglory will foile me, vnleſſe I looke well to my ſelfe. I am now going to deale in ſuch a controuerſie, with a contentious, and wrangling man: My heart will quicklie breake out into rage, and diſtemper, and my mouth will ſoone ouerſhoot it ſelfe, if I hold it not as with a bridle. I am going to a feaſt: If I put not a knife to my throate I ſhall eaſily be ouer-reached by my deceitefull appetite. If I let looſe the reines to mine owne corrupt heart I ſhall ſoone offend in exceſſe, either of meate, or mirth. I am now to goe forth into the ſtreete: And how many are the temptations ready to incounter me? euen euery thing I either ſee, or heare. If I ſee my enemy, in what danger am I of wrath, and malice? if my friend, flouriſhing, of enuie? poore, of diſdaine? if a beautifull woman, of luſt? If I heare rotten ſpeach, how ready am I to be corrupted with it? if reuiling, and iniurious, how ready am I to be prouoked with it? This is the cautelouſneſſe we muſt vſe in all our occaſions whatſoeuer: For all places are full of theſe ſnares, the ſtreete, the houſe, the bourd, the bedde, the cloſet, yea the

Pro. 23. 1.

Church, the pulpit. The exhortation of *Paul* to
2 Tim 4.5. *Timothy*, *Watch thou in all things*, is needefull; becauſe the heart, deceitfull aboue all things; is alſo, deceitfull in all things, euen in the beſt things that may be. And therefore Chriſt bids vs take heede
Math.6. to our hearts, euen in our almes, in our praiers, and other the holieſt ſeruices, we can poſſibly performe, for euen in them, ſnares will be ſet for vs. In theſe actions we had neede ſhut the doore of our hearts that our mindes ſteale not away from God. Neuer then truſt thou this heart of thine, that it will bee well ordered, and kept in good frame, though thou cary not alwaies ſo heauy a hand and narrow an eye ouer it. No, if thou looke not thus ſtraightly to it, it will be gone, as a wild-horſe, if a man once let goe the bridle, as he is walking in his iourney: And then when he is once gone, hee will not bee gotten againe in haſt; but a man muſt ſpend as much time in recouering of him, as would haply haue been ſufficient to haue diſpatched the whole iourney. So will it fare with thy heart, if once thou let goe this bridle of watchfulneſſe: It will run out ſo farre, that it will bee long ere thou wilt catch it againe. It will be ſo frozen, that it will be long ere thou can bring it to melt. It will bee ſo looſe, and idle, that it will be long ere thou canſt worke it vnto true deuotion: and thou muſt ſpend as much time, nay more, in ſeeking to regaine thy heart againe, and to bring it into temper, and tune, for the ſeruice of God, then would haue ſerued for the good performance of the ſeruice it ſelfe. But aboue all things ſee thou truſt not thine heart with ſuch things

things as may be dangerous occaſions of euill. Looke better to it then ſo. Be as fearefull of this, as thou art of giuing a knife to a Childe, or a ſword to a Mad-man. Thine eyes cannot be quick enough for thy heart then. The mad-man will ſpeake ſometimes ſo ſoberly, and vſe ſuch faire perſwaſions to be vnfettered, and promiſe that he will be ſo quiet. &c. But no ſooner is he looſe, but he plaies reakes, woundes, ſlaies, deſtroies what ſoeuer is in his way, yea euen him that looſed him. So likewiſe deale our hearts with vs. They can flatter with vs, and O why ſhould we trouble our ſelues ſo much, alwaies to be looking to them? and why ſhould we deale ſo hardly with them, alwaies ſo to keepe them in, as a bird in a cage? to hold them ſo ſhort of all liberty? why? they haue better gouernment of themſelues, then that wee need to feare them ſo, &c. But when once they haue got free, then they ſerue vs like the mad-man, ſo that we ſhall rue that time that euer we gaue them ſuch liberty.

2 This deceitfulneſſe of our hearts muſt cauſe vs often to renew our couenant with God, and by ſolemne vowes, and proteſtations of our repentance, as it were with ſtrong ropes, to binde, and hold faſt theſe fugitiues. If a man be knowne to be a common deceiuer, wee will neuer take his word for any thing: but if wee muſt needes deale with him, we will be ſure to haue his hand and ſeale, and the beſt ſecurity we can get. So wiſe, and wary are we in the matters of this life. Well, thy heart is far more cunning to deceiue thee, then the craftieſt fox that is, to ouerreach his neighbour. Be not now ſo

2 Vſe. To binde our ſelues to God by couenant.

ſo ſimple as to beleeue euery ſigh, euery wiſh and word, euery motion, and inclination of thy heart. For how often, as I haue ſhewed before, doe our hearts deale like *Zarah* when he was to be borne, make many good profers of comming forth out of their ſinnes, as it were the darkeneſſe of the wombe, into the light of grace, but they recoile preſently? Euery ſlight occaſion is in ſteade of a Perez vnto them. And yet loe the ſillineſſe of men; to beleeue their hearts that are ſo light of faith. They thinke verily when they feele ſome fit of good affection, O now I haue got the victory, ſinne ſhall neuer ſo preuaile againſt mee as it was wont; when yet the ſame houre, it may be, ſees them in worſe takeing, then euer before. *Saul*, though, affected with *Dauids* apologie, he acknowledged both *Dauids* innocence, and his owne vniuſtice, and though with teares, with good words, *My ſonne Dauid*, with good praiers, *The Lord render thee good*, he witneſſed good will to *Dauid*, yet for all this *Dauid* truſted him not, but kept himſelfe in the hold ſtill. For ſhortly after *Saul* was hunting after him againe. And though then alſo he ſeemed to relent, and promiſed *Dauid* peace, *Come againe my ſon Dauid, I will doe thee no more harme*; yet for all that *Dauid* hearkened not. For what heede is to be taken to a falſe, and fickle-hearted mans words? Our hearts being as fickle, and inconſtant in their relenting affections towards the Lord, as *Sauls* was toward *Dauid*, ſhould we truſt them any more in ſuch fits, then *Dauid* did *Saul?* No: but, ſince euen the ſtrongeſt bonds are too weake to hold ſuch ſlippery hearts,

Chap. 21.

1 Sam. 24. 17. 18. 19.

Verſ. 23.

1 Sam. 26. 21.

hearts, that they ſlide not out of our hands, therefore cauſe them to enter into ſolemne couenant with the Lord, as thoſe in *Nehemiah*, *Eſra*, and the *Chronicles*. Thus did *Dauid*, *I haue ſworne*, ſaith he, *and will performe it, that I will keepe thy ſtatutes*. In euill things, to which we are prone by nature, we can bind our ſelues by oaths & vowes, when we feele our ſelues diſpoſed vnto them; as to reuenge, when the iniurie is freſh, and our hot bloud is vp: how much more then ſhould wee doe the like in good? The Diuell ſees that wrath is a fire ſoone out; therefore hee will nouriſh it with an oath: how much more ſhould we nouriſh the fire of zeale, and good affections, which haue no fewell from within vs, as anger hath, and ſo are farre more eaſily extinguiſhed? How much more I ſay ſhould wee maintaine, and vphold in our ſelues all good things with this prop of an oath, and couenant-ſtriking with the Lord? And heere ſee that thou regiſter, and record in thy accounts-booke this thy couenant, that ſo when thy deceitfull heart ſhall be offering to ſtart aſide, and giue thee the ſlippe, thou mayeſt preſently recall it, and keepe it in with putting it in minde of this couenant. What? didſt not thou on ſuch a time, when thou wert humbled vnder the hand of God, and haddeſt ſome good deſires kindled in thee by his ſpirit, didſt not thou then ſolemnely giue thy faith to God, and by the ſtraighteſt bonds of thy vowe and oath, firmely knitte thy ſelfe vnto him, and wilt thou ſo ſoone be offering to make eſcapes from him? Haſt thou ſo ſoone forgotten thy couenant? Thou falſe fugitiue; but yeſterday waſt thou

Nch. 10.
Eſr. 10. 3.
2 Chr. 15. 12.
Pſal. 119. 106.

Chryſoſtom. 8. ad pop. Ant.

thou brought home to thy maſter, then thou humbledſt thy ſelfe vnto him, ſoughteſt reconciliation, promiſedſt more faithfull ſeruice. And yet art thou now offering ſo quickely to take thee to thy heeles againe?

3 Vſe, for wiſedome to apprehend all good opportunities.

3. This deceitfulneſſe of our hearts much teach vs wiſedome, to take them at the vantage, when at any time we finde them in a good moode, in any ſort well affected, or diſpoſed to any good duty. Thou haſt this wiſdome in the things of this life. Hauing to deale with a light, and inconſtant man, when thou findeſt him in the good vaine, then thou wilt be ſure to lay hold of that opportunity, and to take him then at his word. For thou knoweſt, that if thou ſhouldeſt let him goe on neuer ſo little longer, within an houre, or two, he would be of another minde. Aſſuredly thy heart is far more variable, and vncertaine, then the fickleſt man that can be. Doeſt thou then feele at any time, that thy heart is warmed with good motions, inlarged with good affections, lift vp to heauen in ſpirituall meditations, doeſt thou feele any ſparkles of the heauenly fire? take thou the bellowes preſently, blowe till they flame, cheriſh, and make much euen of the ſmoaking flaxe. Now is the time for thee, now I ſay, in this floate of good affections, when thy heart is ſo well prepared, to fall to praier, to confeſſion of thy ſinnes, to reading, to all the good exerciſes of repentance, and inuocation, and in a word to the doing of that good worke for the which motions, and deſires are riſen in thy minde. For how often haue the beſt of vs beene beguiled here?

here? to thinke we ſhould do afterwards that which in preſent we purpoſed, and deſired, and within an houre or leſſe, all our heat is gone, our affections are growne chill, and coole, our hearts heauy, our ſpirits drowſie and dead, and ſo our ſelues wholly diſabled for the doing of that wee thought. And why? becauſe we ſtrucke not the iron whiles it was hot, we held not our hearts faſt, when we had hold of them, we vſed not the meanes to keepe them ſtill in good frame and temper. And ſo all our good thoughts vaniſh, and come to nothing. Excellently *Dauid*, *My heart O God is prepared.* What? ſhall I ſuffer now other occaſions to call me another way? No: for then all that life and vigour which now I feele, will be gone: but *I will ariſe, and giue thankes*, and ſo, I will ariſe and pray, ariſe and confeſſe, &c. Oh if we would goe to prayer in this ſpring-tide, as it were, of good affections, how then, as the Prophet ſpeaketh, ſhould we *poure* out a prayer? how would the riuers of repenting teares ouerflow? whereas, neglecting this occaſion, our prayers come but *droppingly* from vs afterward in the ebbe of our affections. It cannot be ſpoken how little a thing will diſtract and vnſettle our hearts. They are like to glaſſes, that will be hurt with a little breath, and vnto muſicall inſtruments, that will be put out of tune with the leaſt diſtemper of the aire. And therefore we had not need pretermit the opportunity, when we feele them wrought vpon in any ſort by the holy ſpirit of God. What good impreſſions would they not receiue then, being ſo ſoft and tender? whereof afterward they will not be capable, being returned to their former hardneſſe?

Pſal. 57 7.

Eſa 26, 16,

neſſe? Doe then good thoughts, and deſires offer themſelues, doe ſuch gueſts ſeeke lodging in thy heart? Oh welcome them in the kindeſt manner, lay
Luk.24.29. hold of them, and by thy kind and reſpectiue vſage of them, conſtraine them, as they once our Sauiour, to ſtay ſtill with thee. What is this kinde entertainement, we are to ſhew them, but the entertainement of our prayers, reading and conferring of the word? If wee would doe ſo, after once good affections are entred into our hearts, we ſhould euen locke vp the dore vpon them, that they could not get out againe, ſo wee ſhould haue more of their company then now we haue; in ſtead of viſiting vs now and then, they would become daily gueſts, and ordinary reſi-
Pro.20.18. dentiaries with vs. *Salomon* bids vs *eſtabliſh our thoughts by counſell.* This Prouerbe hath his truth euen in holy and ſpirituall thoughts, the which alas will ſoone faile, vnleſſe we ſettle and confirme them in our hearts, and after the ſpirit hath once entred them into vs, doe ſo pegge and hammer them in, and driue them downe ſo deepe by the vſe of good meanes, as that we may not eaſily looſe them afterward. At the firſt riſing then of a good thought, pray with *Dauid*, becauſe thou feareſt the deceitful-
Pſal.86.11. neſſe of thine heart, *knit my heart*, this falſe fickle fugitiue heart, alwaies ready to ſteale from thee, knit it O Lord, and tye it faſt *vnto thee*, that as it is now with thee, ſo it may ſtill remaine with thee: and a-
1 Chr.81.29. gaine with the ſame Prophet in the behalfe of his people, when they were ſo well diſpoſed in their cheerefull offering to the temple, *O Lord keepe this for euer, this frame of the thoughts of thy ſeruants hart.*

And

And frame his minde towards thee. This counſell-taking with God in praier, is the only remedy againſt the deceitfulneſſe of our heart, for the preſeruing and eſtabliſhing of all good thoughts and deſires.

IV. Vſe for ſtrait examination of our hearts.

4. The deceitfulneſſe of our hearts muſt cauſe vs daily to keepe an audit in our owne conſcience, euer and anon calling them to their accounts. A truſty ſeruant, an *Eleazar*, we will let goe on, & reckon but ſeldome with him. But a *Gehezi*, one that is but of ſlippery fidelity, had need be reckoned with euery day. The miſerable experience then which we haue had of the falſneſſe of theſe harts ſo often deceiuing vs, muſt make vs to be very ſtrait & ſeuere in examining of them. *Salomon* not obſcurely intimates this to be the cauſe of our harts deceitfulnes, that we do not take this paines of a ſtrict triall. *Euery mans waies are pure in his owne eies: but the Lord trieth the harts*, & ſo ſees their ſecret deceit, which we perceiue not, becauſe we try not. Let vs neuer therefore let reckonings runne on, but euery day let vs make all euen, let vs chaſtiſe our ſelues euery morning, examine our ſelues euery euening, euen in the ſtill ſilence of the night, as wee lye waking on our beds. In the matter of diſburſement of money for the repairing of the temple, *Ioſiah* gaue charge that no reckoning ſhould be made with them into whoſe hands the money was deliuered; *for* (ſaith hee) *they deale faithfully*. Indeed, if our hearts dealt faithfully with vs, we alſo might ſpare this labour of daily counts-caſting But becauſe both the word of God, and our owne experience haue ſufficiently diſcouered their vnfaithfulneſſe, therefore wee contrarily muſt ſay,

Prou. 21. 2.

2 Kings 12. 7.

Let

Let there be daily, yea hourely reckonings kept with our hearts, for they deale exceeding vnfaithfully. The Muſitian, becauſe his inſtrument quickly growes out of tune, euen whiles he is in playing, therefore euen then he will be tuning of it, as ſoone as he ſpies the leaſt iarring in any of the ſtrings: ſo muſt wee intermixe the correction, and amendment of our hearts, (which is done by ſtrict examination) together with their vſe, and imployment, and not to be like the fooliſh mower, that ſtill mowes, and neuer whets his Sythe.

V. Vſe, for exhortation to ſincerity.

Laſtly; ſince all our hearts naturally are ſo full fraught with guile, being ſo immeaſurably and vnſearchably deceitfull, as heere the Prophet teacheth; it muſt cauſe vs in the hearty bewailing, and confeſſing of this corruption, to ſtriue for the contrary grace. Wee, that by the mercy of God profeſſe religion more ſincerely, are ready to thinke our ſelues wronged, if we be called hypocrites, and deceitfull people. No, let vs make vſe of ſuch imputations, and profit by the railings of our enemies. For they lay no other imputation on vs, then here God himſelfe doth, ſaying, *The heart of man*, without exception of any, *is deceitfull*. So that the heart, euen of the moſt holy and regenerate, is ſtill in part deceitfull, as in part it is wicked. Let vs not then deny that in our ſelues, which the God of truth hath laid vpon vs: but let vs rather ſearch out this priuie and cloſe hypocriſie of our hearts, and hauing found it, purge them of it. Praying with the Prophet, *Renue a right ſpirit in me*, laboring for that ſame truth in the inward parts which God ſo loueth, that ſo we may

Pſal. 51.

with

with *Apelles*, be *approued in Chriſt*, and with *Nathaniel*, true Iſraelites, in whom is no guile, euen the *Iſrael of God*, pure in heart. The which, that we may attaine vnto I will heere ſet downe certaine, both *meanes* and *motiues*. Rom. 16. Iohn 1. Gal. 6.

CHAP. XXX.

Motiues vnto, and meanes of ſincerity.

THe *motiues* to incite vs vnto ſincerity and ſingleneſſe of heart are many, and powerfull, throughout the whole booke of God, ſome whereof I will vrge at this time.

1. Sincerity is the *girdle*, whereby all other graces are tied cloſe vnto vs: So the Apoſtle in the deſcription of the ſpirituall armour, cals it *the girdle of truth*. And therefore here alſo is true that we ſay, *vngirt, vnbleſt*. Hee is but a looſe man, that wants this girdle. Let his gifts and graces be neuer ſo excellent, yet they ſit but looſe about him, when a ſtorme comes they will eaſily be ſhaken off. *From him that hath not, ſhall be taken away that hee hath.* From him that hath not the gift of *ſincere ſanctification*, ſhall be taken away thoſe common gifts of an *ouerly*, and *ſuperficiary illumination*, yea his ſhowes alſo of true ſanctification. Not onely that hee *hath* ſhall be taken away, but that alſo which he *ſeemes to haue*. The figge tree that onely made a ſhow with leaues, hauing no fruit, in end, being curſed, loſt the Ephes. 6. 14. Math. 13. 12. Luk. 18. 18.

leaues too, wherewith it deceiued our Sauiour, and wholy withered. Mar.11.20. Gods gifts in an vnsound hart, contrary as it were to their own nature, being peruerted to wrong ends, doe euen sigh vnder our abuse, and God hearing their groanes, giues them the wings of the Eagle, to flye away from such vniust possessors. How fearefull are the examples of many vnsound professors, who notwithstanding all their goodly flourishes, haue yet vanished at last? they haue been stript starke naked of all, their right hand hath forgot it skill, their right eye hath been darkened, their arme withered, they haue mouldred away, and become meere nothings, vnsauory salt fit for nothing but the dunghill. Pſal.137.5. Ezech.11.17. Christ hauing told the Church of *Sardis* that her graces were ready to dye, giues this reason thereof. Reuel 3.2. *For I haue not found thy workes perfect before God.* Therefore they are ready to die, because tainted with the infection of hypocrisie. Had not *Iudas* many excellent graces of prayer, preaching, miracles? &c. yet, forasmuch as they wanted the salt of sinceritie to preserue them from putre faction, both he and they miserably rotted, and came to fearefull desolation. His heart became a stye and stable for Sathan to lodge in, & to beget that monstrous conception of barbarous & trecherous villanie. So that what the Psalmist speaketh concerning the wicked mans temporall estate, may truely be spoken concerning the hypocrites spirituall estate. Psal.37.35.36. *I saw him like the fresh lawrell, spreading himselfe, and flourishing: but lee the root being corrupt with hypocrisie, he could not holde out.* Inquire for him, and for his many graces, his great knowledge, his burning

ning zeale, his forward alacrity, &c. and loe their place cannot be found. The body when the ſoule is once gone, may not long ſtay aboue ground. It muſt needs be buried. So the hypocrites graces wanting ſincerity, which is the very ſoule and life of all grace, they are but a ſtinking carrion, and what ſhould an odious and vgly loathſome carkaſſe doe, but be throwne into the pit? Standeth it not vs then in hand to looke to our ſelues, that we be vpright in heart, if we would enioy the ſweet comfort of our finall perſeuerance? For, as excellently *Bradford*, the way of Chriſt is the ſtraight way, & ſo ſtraight, that as few can finde it, & few walke in it, ſo none can halt in it, but muſt needs goe vpright. For as the ſtraightneſſe will ſuffer no reeling to this ſide or that ſide: ſo if any man halt, he is like to fall off the bridge into the pit of eternall deſtruction. An vnſound horſe that hath ſome ſecret fault, may carrie as good a ſhew as the ſoundeſt, and at the firſt for a mile, or two will trauell as freſhly and cheerefully, as any, but at length he tires and giues ouer. So is it with an vnſound and deceitfull Chriſtian. Notwithſtanding all his faire beginnings, and hopefull entrances, yet hee continues not. Let an Apple ſeeme neuer ſo beautifull, if it be rotten at core, it will quickly putrifie. The houſe built on the ſand cannot ſtand alwaies. If a tempeſt ariſe, downe it goes, it falls, and the fall thereof is *great*, like that of Ieruſalem, which though it were a moſt glorious and godly City, yet it was wholly ruined, and leuelled with the ground, *not a ſtone left vpon a ſtone*. So great is the fall of theſe ſandy Chriſtians, that it euen aſtoniſheth them that knew them

In Epiſt.

Math. 7.

Luc. 19. 44.

before, when they ſtood flouriſhing in their pride and beauty. So that here alſo wee may tranſlate thoſe words of the Prophet from the outward goods, and apply them to the inward graces of the wicked. *Oh how horrible and ſodainly are they conſumed? Thou haſt ſet them*, and their graces too, *in ſlippery ground, As a dreame they vaniſh, &c.* And as they in the Prophet lament *Tyrus* and *Sidon*, with the like lamentation may we bewaile the pittifull ruines of the vnſound Chriſtian. *Thou haſt beene in Eden, the garden of God, as one of the faireſt trees thereof, Euery pretious ſtone was in thy garment, the Ruby, the Topaze, the diamond, &c. But alas, alas, theſe great ones that were cloathed with purple and ſilke. For in one houre are all theſe riches come to deſolation.* Yeſterday flouriſhing like one of the gallant Lillies, putting downe *Salomon* in all his glory, and alas to day caſt into the fiery Ouen of hell. The many gourds of excellent graces ſprouted vp ſodainly, and grew mightily, and vnder their ſhadow ye ſat reioycing: but alas with *Ionas* his ioy. For the worme of a deceitfull hart in one night hath as ſodainly conſumed them all. So that now ye are worſe then euer before; as *Ionah*, after the periſhing of his gourd, troubled not only with the ſun, but alſo with the Eaſt-winde. The winds of the Diuels temptations ſhall be let looſe more fiercely to inrage the ſcorching ſunne of thine owne concupiſcence and corruption; free liberty ſhall be giuen to thy formerly reſtrained corruption; and foraſmuch as thou waſt alwaies a Sow, power of re-entrance ſhall be granted to the impure ſpirit, with the company of ſeuen worſe, that as once he did thoſe Gadaren Swine, he may

Pſal. 73. 19.
Ezek. 28. 13.
Reuel. 18. 16.
Math. 6. 30.
Iona. 4. 6. 7. 8.

may carrie thee headlong into the filthy and miry ſea of thine owne fleſhlineſſe, there to wallow and tumble as before thy cleanſing. God hath threatned, and he will be as good as his word, to ſpue out the luke-warme out of his mouth. Thinke not now that God will be like thee, that as thou eateſt vp thy vomit, ſo he will his, and ſuffer thee, after thou art once vomited, to come into his ſtomack againe. Nay, becauſe hee ſaw thou waſt ſuch a dogge that thou wouldſt returne to thy ſinne, which thou hadſt vomited, therefore hath he ſpued thee out for euer; to teach thee by his example in ſpuing thee out, how thou ſhouldſt haue ſpued thy ſin out, namely without a deſire of euer returning to it againe, as the Iſraelites to their forſaken Ægypt. Such Iſraelites, that after their departure from Ægypt, carrie yet a diſpoſition of returning, in the wildernes muſt they die, into Gods reſt neuer muſt they enter. O miſerable caſe of the hypocrite, which is ſo deſperate, and irremediable! The fall of the ſandy houſe, ſaith our Sauiour, *is great.* Herein great, becauſe ſo quaſhed in ſhiuers, that it cannot be reared vp againe, and the curſe of God is ſuch vpon it, being fallen, that like Iericho and Ieruſalem it is irreedifiable. *With my whole heart haue I ſought thee,* ſaith *Dauid, ſuffer me not to wander from thy commandements.* Inſinuating thereby, that ſuch as doe not ſeeke God with their whole hearts, that is in ſingleneſſe of heart, vnfainedly, God will ſuffer them to wander in crooked blinde wayes, and that fearefully and irreturneably. To the like purpoſe is that in the ſame Pſalme, *Let my heart be vpright in thy ſtatutes, that I may neuer be aſhamed.*

Reuel. 3. 16.

Math. 7. 27.

Ioſh. 6. 26.

Pſal. 119. 10.

Pſal. 119. 80.

aſhamed. Thoſe then that are not vpright in heart, God owes them a ſhame, and will aſſuredly pay it vnto them. Is it not a ſhame for a man in good trade to proue bankerupt, and turne begger? will hee not be aſhamed to looke any body in the face, that knew him before? ſo ſurely is it with the deceitfull Chriſtian, when he is thus fallen away; being now made a miſerable ſpectacle, and as it were a monſter to be pointed at with the finger, that as the true Iſraelite is noted out with a *Behold*, for *imitation*, Ioh. 1.47. *Behold a true Iſraelite, in whom no guile*, ſo he with a *Behold*, for *deteſtation*, *behold the man that tooke* Pſal. 52.7. *not God for his ſtrength.* What a ſhame is this, when it will be ſaid, was not this the great profeſſour, the earneſt Preacher? and lo now, with *Demas*, he hath imbraced the preſent world. Did not *Adams* Apoſtaſie fill his face with ſhame? Howſoeuer ſometimes this kinde of men haue faces of wainſcote, and foreheads of braſſe, yet their conſcience, I dare ſay, is aſhamed to ſee God diſcouer their filthy nakedneſſe, by taking away their very ſhowes of grace, and bringing their ſecret wickedneſſe to light. I conclude then this firſt motiue, with the words of our Sauiour, whoſe it is. *Take heede of hypocriſie. For* Luc. 12.1.2. *there is nothing hid, that ſhall not be reuealed, nor couered, that ſhall not be knowne.* How righteous, O Lord, is this thy iudgement vpon hypocrites? They *are* not that they *ſeeme*, and *are thought* to be: Therefore at laſt they ſhall *ſeeme*, and *be thought* to be that, they *are*.

2 Sincerity is the higheſt perfection attainable in this life. That which is wanting in the meaſure of

of obedience and holineſſe, is made vp in the truth, and ſoundneſſe thereof. Therefore *Peter*, being asked of the *meaſure* of his loue to Chriſt, *loueſt thou me, more then theſe?* anſwereth onely concerning the *truth*; being asked of the *quantity*, anſwereth onely concerning the *quality*, *Lord, thou knoweſt that I loue thee.* For the quantity, it matters not ſo much with thee: None loues thee ſo much as hee ought: but for the ſincere quality, which is all in all with thee, as for that, I appeale to thy ſelfe. Hence it is that where the Scripture ſpeaketh of perfection, it is to be vnderſtood of ſincerity, in the feeling of imperfection, and in an earneſt deſiring, and aſpiring after perfection. Thoſe that in one place are ſaid to be perfect, in another, by way of expoſition are ſaid to be vpright.

Ioh. 21. 15.

1 Chron. 12. 33. afterward verſ. 38.

3. Where ſincerity is, there God both *couers* and *cures* all other infirmities. As hypocriſie drowneth many excellent graces, and cauſeth God to take no notice of them; ſo contrarily ſincerity many groſſe infirmities, and by drawing the eye of God to it ſelfe, cauſeth it to winke at them. How many infirmities ſcaped from the good Prophet *Dauid?* his numbring the people, his counterfeiting madneſſe, his colluſion with *Achiſh*, his raſh anger, and furious ſwearing and vowing the death of *Nabal*, and his vniuſt dealing with good poore *Mephiboſheth*. Theſe things were ſinnes, yet ſincerity was a vayle vnto them. Becauſe ſincerity was not ſo ſhaken in his other ſinnes as in his murther, and adultery, God that tooke ſome ſpeciall notice of this laſt, would take none at all of the other.

The heart of *Dauid*, ſaith the Scripture, *was vpright in all things, ſaue in the matter of Vriah.* When at *Hezekiahs* Paſſe-ouer, there had beene ſome want in ſome of the people their preparation, yet *Hezekiah* charitably preſuming of the ſincerity, and honeſty of their hearts, prayes thus for them, *The good Lord be mercifull to him that prepareth his whole heart to ſeeke the Lord God, though he be not clenſed according to the purification of the Sanctuarie.* Lo how ſincerity preuailed againſt the defect of legall purification, being more powerfull to draw Gods bleſſing, then the other his curſe. Some of *Aſaes* infirmities hauing beene mentioned by the holy Ghoſt, as that the high places were not taken away, yet the concluſion is, *Yet his heart was vpright towards the Lord all his daies.* Lo how all other his infirmities are couered with the mantle of ſincerity. Contrarily in *Iehu*, wee may obſerue, how the holy Ghoſt after a large deſcription of many excellent things done by him, doeth at laſt as it were draw a croſſe line, and blot out all ſpoken before with this concluſion; *But Iehu regarded not to walke in the law of the Lord with all his heart.* Lo how all other his graces are buried in the graue of an vnſound heart, Great *vertues*, not ſweetned with ſincerity, are no *ornament* vnto vs: And great *infirmities*, not ſoured with hypocriſie, are no great *deformities*. Thoſe God *acknowledges* not: theſe God *imputes* not.

1 Chron. 30. 15. 19.

1 King. 15. 14.

2. King. 10. 31.

4 Neither doth God couer onely, but in time cure alſo ſincerities imperfections; giuing it ſtrength and daily increaſe of grace to preuaile againſt them. *For the eyes of the Lord behold all the earth to ſhew him-*

2 Chro. 16. 9.

himſelfe ſtrong with them that are of vpright heart. Howſoeuer they may be weake in themſelues, yet they ſhall feele Gods ſtrength perfecting it ſelfe in their weakneſſe. For as it is in the Pſalme, *with the vpright thou wilt be vpright*; thou wilt not faile him in his neede. No, *The Lord is neere to them that call vpon him, that call vpon him in truth*, he is neere with the powerfull preſence of his ſpirit, to help them in all their needes, to relieue, and ſuccour them againſt all their infirmities and temptations. Whereupon the Pſalmiſt prayes, *Doe good O Lord to them that are true in heart*; yea, and aſſures vs out of his owne experience that *God is good to Iſrael*, euen in the middeſt of affliction and temptation, but to what Iſrael? *to the pure in heart.* And *Paul* promiſeth ſuch as are *ſimple to euill*, that is ſincere-hearted, that they ſhall not alwaies be held captiue vnder their infirmities, but at length Sathan ſhall be troad vnder their feet. It is the wont of the Lord to reward the ſincerity of a little grace, with abundance of greater graces. *Nathaniel*, before his comming to Chriſt, could haue no great knowledge, yet being a true Iſraelite, void of guile, Chriſt further inlightens him, giues him the ſight of the true Meſſiah, not onely bodily, but ſpirituall, indues him with true faith, and promiſes him ſtill greater matters. Alas, the weake & dim knowledge that the poore Eunuch, and *Cornelius* had in the myſtery of godlineſſe: yet becauſe according to that poore meaſure of knowledge they had, they worſhipped God ſincerely, an Euangeliſt was ſent to the one, and both an Angell, and an Apoſtle to the other, bringing the reward of their ſincerity

Pſal. 18. 25.

Pſal. 145. 18.

Pſal. 125. 4.

Pſal. 73. 1.

Rom. 16. 19. 20.

Iohn 1. 49. 50.

Acts 8. & 10.

ſincerity in their hands, the clearer light of the Goſpell, and a fuller largeſſe of ſpirituall gifts. For as the curſe of God is vpon hypocriſie to decreaſe and deſtroy a great deale, a great ſtocke of grace, ſo the bleſſing of God is vpon ſincerity to increaſe the little ſtocke, the two mites, the graine of Muſtard-ſeed of ſincerity. So that as in the outward eſtate, ſo alſo in the inward, it is true which the Prophet ſpeaketh of the true childe of God. *A little vnto the righteous is better then great riches to the wicked.* For as Gods curſe blowes vpon the great reuenues of wicked men, ſo that they often fall into decay, and are forced, as the Pſalmiſt ſayth, to come and borrow, euen of the godly man, who is poorer, that is, hath not ſo much as they: ſo alſo is it in the ſpirituall riches of the hypocrites graces compared with the vpright Chriſtians. Their great gifts they haue proſper not: in the time of their trouble they are glad to borrow as it were of poorer men, to craue comfort and reliefe of meaner Chriſtians, not ſo richly gifted as themſelues: like as the fooliſh virgins in the parable, for all the great blaze of their lampes, were faine to begge oyle of the wiſe. Hence it is that the vpright mans little portion of grace, is better then the greater ſhare of the hypocrite; becauſe it thriues in his hands, and by his good huſbandry quickly riſes; the ſecret curſe of God, as a moath, eating vp, and waſting the other. Is not a little ſpring better then a great pond? Yes. For in Summer, when the great pond is dried vp, the little ſpring ſtill holds out, and does vs ſeruice. So is it with the graces of ſincerity. Though they are but

Pſal. 37. 16.

Verſ. 21.

Math. 25. 8.

little

little as the oyle in the cruse, and the meale in the barrell of the *Sareptan* widdow, yet they haue such a spring, that as thee held out in the famine, when many of better estate, in all likelihood, perished, so when the proud hypocrite that had ten talents, is broken, and hath brought his ten talents to none, yet the humble sincere Christian, that had but two talents, continues still, and hath brought his two to foure, his fiue talents to ten. And whats the reason of this encrease? Euen his sincerity. *Because thou hast beene faithfull*, saith our Sauiour, *in a little, I will make thee ruler ouer much.* Surely *Dauid*, as all other Christians, had no great stocke to begin with-all: for *the kingdome of heauen*, in the first beginning, is but as a *graine of Mustard-seed*: yet in short space of time, that his little, faithfully imployed, and wisely husbanded, brought so admirable an encrease, that the poore Prentise got before the richest Merchants in this kinde, euen the Teachers themselues, and the graue sages, and ancient Fathers, that had of a long time *knowne him that was from the beginning*, were of his old acquaintance, and *were in Christ long before him.* I, the other day a poore puny, a fresh-man, *haue now got more vnderstanding, then all my teachers*, for all their great reading, yea *then all my auncients*, for all their long experience. But how might this come to passe? *Because I kept thy precepts*, namely in sincerity. *This I had*, saith hee, namely the grace to remember the name of God in the night, to make his statutes my songs in the house of my pilgrimage, &c. *because I kept thy precepts.*

Luc. 19. 17.

Math. 13.

Iohn 2. 14.

Rom. 16. 7.

Psa. 119. 99. 100.

Psal. 119. 56.

5 Sincerity as it lessens something our euill, so it amplifies

amplifies and addes to the glory of our good actions, euen ſuch as are but of the lower ſort. There is not the meaneſt action whatſoeuer, which ſincerity will not ſet a faire gloze vpon, and procure it, that grace in the eyes of God, that in ſome reſpects it ſhall be matchable euen to workes farre greater, in their owne nature. A poore labouring man that liues by his hands, hauing beene faithfull in that place, and performing ſincere obedience therein to God, may haue as much comfort on his death-bed, as the beſt Miniſter, and Magiſtrate, whoſe ſeruice yet is in it ſelfe farre more honourable. Yea, if his ſincerity in his calling be greater then theirs is in theirs, his comfort alſo ſhall be greater. For God regards not ſo much the matter, as the forme of our obedience, not ſo much the thing that wee doe, as the affection wherewith wee doe it. Where ſincerity is, there, in the meaneſt workes that are, together with them, the heart is giuen to God. And the more a man giues of his heart to God, the more acceptable is his worke. The widdowes mite could weigh but light: but her heart weighed heauy. And ſo her heart being put to her mite, gaue it weight aboue the greater, but farre more hartleſſe, largeſſe of the Phariſe. Sincerity is to our workes, as ſpirit is to our bodies, maketh it farre better, then a greater, where there is more fleſh, but leſſe ſpirit. O rare and excellent vertue of ſincerity vvhich can make light drammes, and barly cornes as maſſie and ponderous, as the huge talents. Whereas contrarily the want of ſincerity maketh talents as light as feathers. Hypocriſie, ſuch is the filth of it, imba-

ſeth

ſeth the pureſt mettals, and turneth very gold, yea pretious ſtones into ruſtie iron; Contrarily, ſincerity in an excellent kinde of *Alchymie* turneth iron into gold, and as once our Sauiour, water into wine. Hypocriſie cauſeth the moſt glorious vvorkes of almes, prayer, preaching, with great indignation to be reiected: ſincerity the pooreſt workes, of keeping ſheepe, ſweeping the houſe, &c. with great fauour to be accepted. Sincerity then is all in all. A ſincere *Rahab*, is better then an vnſound *Iudas*. As in the naturall body to vſe S. *Auſtens* compariſon, the caſe of the ſound finger is ſafer then of the blindiſh eye. The finger indeede is but a little ſmall thing, and cannot doe ſuch ſeruice as the eye, it is not of that admirable nimbleneſſe and quickneſſe, nor cannot guide, and direct the whole body, as the eye doth. And yet it is better to be a finger, and to be ſound, then to be an eye, and to be dimme, and darke, ready to fall out of the head. Better in Gods family to be a faithfull doore-keeper, and ſo to be ſure to hold our place, then to be an vnfaithfull Steward, and ſo with him in the Goſpell, to be thruſt out, and come to the danger of begging. When we come to die, it is not the greatneſſe, or the multitude of thoſe good workes which wee haue done, but the good diſpoſition of an honeſt and ſincere heart, in the doing of them that muſt then ſtand vs in ſtead. The Pſalmiſt pronounces them bleſſed, that are vpright in their way. He maketh no choiſe of the way, he doth not ſay, Bleſſed are they that are vpright in the way of the miniſterie, or the magiſtracie, but ſpeaking indifferently of any way allowable

Tutior eſt in corpore digitus ſanus, quam lippiens oculus. Digitus exigua quædam res eſt, oculus magnifice multum poteſt, & tamen melius eſt digitum eſſe, & ſanum eſſe, quam oculum eſſe, & perturbari, lippire & excæcari. In Pſal. 130.

Luc. 16.

able by the word, be it neuer ſo ſimple, or meane,
Pſal.119 1. he ſaith, Bleſſed are the vpright in their way, whatſoeuer it be, be it but to be a drudge in a kitchin, yet he that is vpright in this way is bleſſed, as contrarily he that is not vpright in a fairer, and more glorious way, as the way of *Apoſtleſhip*, is curſed. GOD lookes not ſo much to the way, as to thy foot in walking in the way. Let the way be neuer ſo meane, yet no diſcomfort, if thou walke in it vprightly: let it be neuer ſo glorious, yet no comfort, if thou walke in it haltingly. Therefore *Ezekiah* being ſtrucken with that thunderbolt of the ſentence of death, what was his comfort? Euen this, the con-
Eſa.38.3. ſcience of his ſincerity. *O Lord, thou knoweſt I haue walked with an vpright heart.* This was his onely refuge. Though thoſe good works he had done were in regard of his calling of the higheſt note, the reſtoring of the true worſhip of God, the purging of the defiled temple, and prieſthood: yet hee doth not comfort himſelfe with theſe ſo worthy workes; O Lord thou knoweſt I haue cleanſed thy ſanctuarie, erected thy worſhip, repaired the decayed wals of Ieruſalem, renued the glory and beauty of thy *Sion*: no; but without inſtancing in any particulars, he had done, he mentions onely the manner of doing, his ſincerity of affection in all his doings. *I haue walked before thee with a perfect heart.* So how many, and glorious were the workes of *Paul*, his miracles, his preaching, planting of Churches, conuerſion of ſinners, ſuffering of perſecutions. Yet reuiewing his life, what was his chiefeſt comfort?
2 Cor.1.12. Let vs heare himſelfe ſpeake. *This is our reioycing*, not

not that wee haue caſt out the Diuels, healed the ſicke, clenſed the lepers, by the thunder of my preaching cauſed Sathan to fall downe from Heauen like lightning; (no none of all theſe were his comfort:) but, *that in ſimplicitie, and godly pureneſſe we haue had our conuerſation in the world.* Hence it was that the Apoſtles when they returned to Chriſt reioycing in their victory ouer the Diuell were checked, and bidden to reioyce not in any other thing, then in that which euery ſincere Chriſtian, though neuer ſo meane, and contemptible, may reioyce in as well as they, namely, that their names were written in heauen.

Aug *in Pſal.* 130. *Non voluit Apoſtolos gaudere ex eo quod proprium habebant, ſed ex eo quòd cum cæteris ſalutem tenebant. Inde voluit gaudere Apoſtolos vnde gaudes & tu. Qu modo diſtortum lignum ſi diſponas in parietem non collocatur, non compaginatur nec adiungitur, ſed ſemper agitatur & nutat, nõ quia inæquale eſt vbi poſuiſti, ſed quia diſtortum eſt quod poſuiſti: Ita cor tuum quamdiu diſtortum non poteſt collineari rectitudini Dei, & non poteſt in illo collocari, vt lareat illi, & fiat rectum.* Aug. *in Pſ.* 31: Pro. 11. Ioh. 1. 47.

6 The ſpeciall hatred, and antipathie that is in God againſt deceitfulneſſe ſhould be a ſtrong motiue vnto ſincerity. There can be no vnion betwixt God, and the hypocrite, in regard of the great diſſimilitude of diſpoſitions. God is ſingle; and hee is double: hauing a heart and a heart, and therefore cannot be as *Dauid*, a man according to Gods heart. The hypocrite is crooked, and GOD is ſtraight: And how will you compact together, and make euen ſtraight and crooked? How can there bee friendſhip betwixt them that are euery way of contrary diſpoſitions? But where there is likeneſſe of manners there eaſily will hearts be glued, and riueted together. Now the vpright in heart are according to Gods owne heart, and therefore as *Salomon* ſaies, *they are his delight.* The Lord ſo loueth the truth in the inward parts, that hee himſelfe with his owne mouth will commend; yea, and admire the true Iſraelites. *Behold a true Iſraelite,* ſaid

ſaid our Lord of *Nathaniel*. Though ſincerity lurke with *Saul*, and care not for being beheld, yet God brings it forth to light, and bids others behold it. So true is that of the Apoſtle, that the true Iewes *praiſe is of God*. Was it thought ſuch a matter for *Achilles* to haue the Poet *Homer* deſcriber of his vertues? O the glory then of the ſincere Chriſtian, that ſhall haue God himſelfe the trumpetter of his praiſes? But he loathes and abhorres the hypocrite, euen as the ſtomacke doth luke-warme water, hee diſtaſtes him as much as he doth the groſſe and open offenders. Therefore it is that he yoakes them with ſuch in their puniſhment. *Doe good O Lord to the true in heart. But thoſe that turne aſide by their crooked waies, them* (that is hypocrites) *the Lord ſhall leade away with the workers of iniquity*; yea, and reproacheth them with their name, when hee inflicts the puniſhment, *Depart ye workers of iniquity*. Therefore it is alſo, that when he would threaten a man a grieuous puniſhment indeed, he ſaies, *he will giue him his portion with hypocrites*. And indeede the hypocrites puniſhment muſt needes be very grieuous, ſince he muſt be ſpewed out of Gods mouth. Now the baſeſt places that are, we thinke good enough to caſt vp our gorge in. So odious is the luke-warme hypocrite in the eyes of GOD, that in ſome regard hee can better away with the ſtarke colde Atheiſt, and openly prophane and ſcandalous Epicure, as who would not rather haue an open, then a ſecret and friend-like enemie. *Chryſoſtome* ſayes well, that ſhee is a worſe woman that in hypocriſie blurres her face with teares, that ſhee might be iudged

Reuel. 3. 16.

Magis culpa digna eſt, quæ ad oſtentationem et laudem lachrymas fundit, quã quæ corporalis ſtudio pulchritudinis colocatur fucis, ſtibicq; depingitur. hom. 6. in Math.

iudged an humbled penitentiary, then ſhe that beautifies it with painted colours, that ſhe might be reputed a faire and louely creature. And in the ſame proportion of reaſon wee may ſay that God more hateth the popiſh phariſaicall pining of the body by counterfeit faſting, then the Epicuriſh pampering of the body with gluttony, and belly-cheare. So out of conceit is God with hypocriſie. And this he ſhewes moſt apparantly, in that hee will not indure he ſhould come neere him in any ſeruice, or ſacrifice of prayer, or praiſe. For his ſharpe noſe eaſily diſcerneth, and is offended with the ſtinking breath of his rotten lunges, though his wordes be neuer ſo ſented, and perfumed with ſhewes of holineſſe.

7 And as in other regardes God thinkes him vnfit to come neere him, ſo ſpecially in the function of the miniſtery. Some ſuch indeede haue come neere him, as *Iudas* amonſt the Apoſtles. But often hath he caſt them out with reproach, as vnſauory ſalt into the dunghill. Whatſoeuer their other ſufficiencies, and inablements may bee, yet their want of a ſound heart makes God hold them vnworthy of this honorable calling. For this is the ſpeciall thing *required of the diſpoſers of Gods ſecrets, that euery man bee found faithfull.* Therefore when *Simon Magus* would haue been medling heere, *Simon Peter* thruſt him away, and told him plainly, *thou haſt no part, or fellowſhip in this miniſtration.* And marke the reaſon, why; *for thine heart is not right in the ſight of God.* But though all, with this *Simon*, are not thus kept out, yet God ſhewes his

1 Cor. 4. 2.

Act. 8. 21.

diſlike of them ſome other wayes, either caſhiering them with great diſgrace, or elſe making both them and their miniſterie vile and contemptible. For the Lord *will be ſanctified in them that come neere him*, if not in the *ſincerity* of their *ſanctification*, yet certainly in the *ſeueritie* of their *condemnation*.

Leuit. 10.3.

8 And as the Hipocrite is thus vnfit for God, ſo alſo for all good men, to haue any thing to do with; ſuch blemiſhes are they, and indeede the very *botches* of any Chriſtian ſocietie. *Lidia* deſired *Paul* and *Sylas* vpon no other condition to enter into her houſe, then this; if they had iudged her faithfull. And *Dauid*, hauing prayed for the ſweet company, and communion of the godly, *Let ſuch as feare thee turne vnto me, and ſuch as know thy teſtimonies*, immediately addeth another prayer, *Let my heart be vpright in thy ſtatutes, that I may neuer be aſhamed*. Inſinuating thereby that he ſhould be vnfit for the company of Gods children, vnleſſe his heart were vpright. As therefore in the former ſpeach he praied for the company of the godly, ſo in the latter for that which might make him meete for their company, ſo that he might hold out in that bleſſed fellowſhip, without being aſhamed, when in the end for want of ſinceritie hee ſhould be ſhaken off by his companions. And againe the ſame Prophet deſcribing what kind of Court he would haue when he came to the Kingdome, baniſheth from it the deceitfull perſon, and makes choiſe onely of the faithfull. *Mine eies ſhall be to the faithfull of the land, that they may dwell with me. He that walketh in a perfect way he ſhall ſerue me. There ſhall no deceitfull perſon dwell within my houſe.*

Act. 16. 15.

Pſ. 119. 79. 80.

Pſal. 101 6. 7.

9 Againe,

9 Againe, hypocriſie is ſo loathed by God, that he grudgeth it the leaſt ſucceſſe in any thing it goeth about. *Iacobs* ſonnes hauing treacherouſly ſold their brother, would yet couer their ſin, as with a lie, ſo with a fained hypocriticall conſolation of their mournefull olde Father. But with all their words could not they in the leaſt ſort cheere him vp. They were but *miſerable* comforters, becauſe *fained*. Hence it is that the bleſſing of God is not ſo vſuall, nor ſo large vpon the labours of hypocrites, though neuer ſo well qualified, as of ſincere Preachers, though otherwiſe of meaner gifts. *If thou wilt turne vnto me, thou ſhalt conuert*, ſaid God to *Ieremy*. And this is giuen as the reaſon of *Iohn* the Baptiſts ſo great ſucceſſe in conuerſion of ſoules, becauſe hee ſhould haue the ſound, & powerfull ſpirit of *Elias*. *He ſhall conuert*, ſaith the Angell to *Zacharie*, *many of the children of Iſrael to their Lord God*. Why ſo? *For he ſhal goe before him, not in the ſpirit of hypocriſie, but in the ſpirit and power of Elias*. So where the good hand of God is noted in the ſucceſſe of *Eſraes* iourny, this reaſon is giuen therof, euen *Eſraes* faithful & honeſt hart to Godward. *He came to Ieruſalē according to the good hand of his God that was vpon him. For Eſra had prepared his hart to ſeek the law of the Lord, & to do it, &c.*

Gen. 37. 35.

Ier. 15. 19. Luc. 1. 16.

Eſra. 7. 9. 10.

10. Well, but this ſometimes befals ſincerity, for it further triall to be denied ſucceſſe, God forbid yet that any one ſhould be iudged an hypocrite for want of ſucceſſe. This would argue want of charity and iudgement? but to ſee the miſery of an hypocrite in the want of ſucceſſe, and the happines of the ſincere profeſſor in the ſame caſe. For the one hath

comfort in the conſcience of his ſincerity: the other is vexed, and tormented with the guilt of his vnſoundneſſe, and taketh this puniſhment as a iuſt rebuke thereof. The vnſound miniſter, let his paines be neuer ſo great, his preaching neuer ſo profitable, yet, if it take not, hath iuſt cauſe to lay the blame not vpon his hearers, but himſelfe. For well may he thinke with himſelfe. How ſhould I looke that God ſhould grace words comming from a corrupt, and impure heart, with the attendance of his holy ſpirit? But ſuch miniſters, as in the want of ſucceſſe, are priuy to themſelues of their owne ſinceritie, they may ſay with *Paul*, 2 *Corinthians* 3.4.5. *If our Goſpell bee hid, it is hid to them that periſh.* Why ſo? *For we preach not our ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for Ieſus ſake.* Marke how the Apoſtle alleageth his ſincerity in the diſcharge of his miniſtery as a reaſon of comfort, when it preualled not; aſſuring himſelfe vpon this ground that the fault was in the hearers themſelues, and not in him, or in his preaching. The hypocrites ſucceſſe then is either none at all, or comfortleſſe, and ſo as good as none. For all the ioy of his ſucceſſe is daſhed with the conſcience of his own hypocriſy. Whereas the ſincere Chriſtian as he is vnder the promiſe of ſucceſſe, and ſo often hath it: ſo when for iuſt cauſes God ſees it not fit to accompliſh this his promiſe, being onely conditionall, yet then hath he more comfort in his *ſucceſſeleſſe ſincerity*, then the hypocrite for his life can haue in his moſt *ſucceſſefull* and *happieſt hypocriſie*. Yea the ſincere Chriſtian being a beholder of his ſucceſſe, often carries away al the comfort

thereof

thereof, when the miſerable hypocrite himſelfe is left drye and deſtitute. The ſucceſſe of a good work done in ſincerity is ſpecially comfortable to the worker himſelfe, aboue that it is to others. Contrarily, that comfort which is in the ſucceſſe of an hypocriticall good worke is wholy others, the workeman himſelf hath not the leaſt iot. Hence S. *Paul* though the falſe Apoſtle were his aduerſaries, and preached of enuy to vexe him, and thought little of prouiding matter of comfort for him, yet he reioyced in their preaching, and the fruit thereof. Whereas yet they themſelues, preaching onely of vaineglory and contention, could not haue the leaſt comfort thereby. Phil. 1. 18.

11 Laſtly, in all dangers, trials, temptations, *ſincerities* maketh vs valiant and couragious, begetting in vs the true manly, generous and heroicall ſpirits, euen that *Lion-like* boldnes ſpoke of in the *Prouerbs.* It is not put out of countenance with the falſe accuſations of ſlanderous tongues. It throweth them off, as *Paul* did the viper vnhurt; yea, in a holy ſcorning it laugheth at them, as the wilde aſſe in *Iob* doth at the horſe & the rider. No, no, the breſt-plate of righteouſnes, the brazen wall of a good conſcience feareth no ſuch arrows. It ſaith with *Paul, I paſſe not for mans iudgement. Though mine aduerſary ſhould write a booke againſt me, would I not take it vpon my ſhoulder & bind it as a crowne vnto me?* ſaith *Iob.* Yea, further ſaith that holy man, *I will tell him the number of my goings*, I will acquaint him with my whole life, & let him picke what hee can thereout, ſo little doe I know by my ſelfe: O the *confidence* of *ſinceritie*: yea yet further, *I will come vnto him*, not as a guilty trem- Prou. 28. 1. 1 Cor. 4. 3. Iob 31. 35. 39.

bling slaue, but *as a prince*, that being strongly guarded both with armed men, and his subiects loue; and imboldened with the might & right of his own power; walkes securely, and without feare. O the noble spirits of sincerity! And indeed euery true Christian, being a spirituall Prince, hath the spirit of the best Prince, as hauing that princely priuiledge of a dubble guard, the guard of the Angels without, & of a good conscience within, the peace whereof, as the Apostle speaketh, is in stead of a *guard* against aduersary power. Shall now such a Prince, so guarded, regard the enmity of any? feare threatnings of any, though neuer so mighty? No. Wel may others feare him, as *Herod* and *Saul*, proud tyrants did; the one *Iohn*, his poore minister, *knowing* saith the Scripture, *he was a iust man & holy*; the other *Dauid*, his poore subiect for the same cause: but hee feares none but God; neither yet him slauishly. *God hath not giuen vs the spirit of feare, but of power and loue, and of a sound mind*, saith the Apostle; opposing the spirit of feare to the spirit of soundnes & sinceritie. And indeed as there is nothing more *bold* then a soũd conscience; so nothing more *base*, or sooner abashed, then an vnsound conscience, destitute of this sincerity: *Eliah* in his rags had the heart to goe meet *Ahab* in his robes, and *Dauid* in the midst of all his reproches, had the face to professe the name of God before Kings and Princes, without euer being blanked at their presence. For, let a man be neuer so much deiected, this sinceritie will reuiue, and refresh his spirit, and put new life into him. Contrarily, *Peter*, when he rushed, in the presumption of his deceitful heart

Phil.4.8. φρουρησει.

Mark.6.20. 1 Sam.18.14. 15. 2 Tim.1.7.

Psal.119.

heart, into danger, without this fence and fortification, how daſtardly a coward ſhewed hee himſelfe? See how ſmal a thing daunted him; euen the words of a poore ſilly wench. Who yet afterward, cloathed with this armour, was ſo ſtout, and manly, that not the high Prieſt himſelfe, nor all his priſons, nor puniſhments whatſoeuer, could any thing appall him; ſo in the afflictions ſent by God, O the reliefe that then ſincerity yeelds within, when all other things faile vs! This cauſeth vs to lift vp our heads with ioy; when others are at their very wits end for feare. The hypocrite in peace, and ſecurity, may ſeeme ſtrong and valorous; but let God by ſome affliction dragge him out, as it were by the eares from his lurking hole, and conuent him before his tribunall, and thou ſhalt not ſee any thing more abiect or hartleſſe. Then is that of the Prophet verified, *The ſinners in Sion are afraid, a feare is come among the hypocrites. Who among vs ſhall dwell with the deuouring fire? Who among vs ſhall dwell with the euerlaſting burnings?* Eſa. 33. 14. But the ſincere heart, euen in this caſe, holds out confident and comfortable. When Chriſt ſeemed to ſet himſelfe againſt *Peter*, and to call the truth of his profeſſion into queſtion, with that threefold pinching demand, *Simon, loueſt thou me? Peters* Ioh. 21. 15. 16 faithfull heart ſtill held it owne, and ouercame in that wreſtling, *Lord, thou knoweſt I loue thee.* O the boldnes of ſincerity, that dares make God the *Iudge*, when he makes himſelfe the *accuſer*! When *Iob* had againſt him not onely the Diuell his enemie, puſhing at him with his poyſoned weapons, but euen his owne friends, ſcourging him with their tongues,

yea his owne wife a thorne pricking him in the eye, yea his owne God, miſerably laſhing his naked ſoule with Scorpions, what was it that releeued him againſt all theſe, but the remembrance of his owne vprightneſſe in the courſe of his life by-paſt? And therefore he ſaid, *Vntill I dye I will neuer take away my innocency from my ſelfe. My heart ſhall not reproue me for my daies.* Who now would want ſuch a companion, ſuch a friend as ſincerity is, and that ſtickes ſo cloſe vnto vs, and yeeldeth ſuch ſweet comfort, euen in our foreſt trials, and hardeſt ſtreights?

Iob 27.5 6.

Meanes to get Sincerity.

Here then happily ſome, feeling the want this ſo neceſſary a grace, will enquire concerning the *Meanes* to attaine thereto.

The firſt meanes is for a man alwaies to poſſeſſe his heart with the apprehenſion of Gods preſence, and ſo to keepe it in his feare continually, *to walke as Enoch did, with God*, as being in his eye, and with *Moſes* ſeeing him that is inuiſible. *Walke before me*, ſaith God to *Abraham, and be vpright*. Firſt, *Walke before me*, ſet thy ſelfe in my preſence, behold my all-ſeeing eye, that ſeeth in the darke, euen in the darkeſt corners of the heart, and then *be vpright*. This apprehenſion of Gods preſence will quaſh, and cruſh euen the very firſt riſings of hypocriticall thoughts. What? God ſees me, and ſhall I dare to dally with him? If but a man, nay if but a child could looke into my heart, I durſt not deale doublely and deceitfully. How then may I dare to doe ſo, when the God of heauen is preſent, and beholds me? Hypocriſie ariſeth from the ſecret Atheiſme of the heart, whereby hee ſaith: *Tuſh none ſeeth.* And in this regard

Gen. 5. Heb. 11. Gen. 17. 1.

Acts 5 9.

Anſwer

Ananias and *Saphira*, a paire of noble hypocrites are said to *tempt God* in their hypocrisie, that is to make triall of him, whether he were present euery where or no, and so knowing all things were able to reueale their hypocrisie. And for the same cause did *Peter* tell them, that *they lied not to men, but to the holy Ghost*; because they thought they were out of Gods hearing, and onely *Peter*, and they with him, heard them. Therefore the Church in the Psalmes sheweth how they were kept in their sincerity, from dealing falsly in their couenant with God; because they remembred that God would search it, as being the searcher of the heart. And S. *Paul* notably ioynes these two together, *We make not merchandise of the word of God*; we play not the hucksters with it: *but as of sincerity, as of God, in the sight of God speake we in Christ*. It is impossible for a man to speake as in Gods presence, and not to speake sincerely. Psalm 44. 2 Cor. 2. 17.

A second meanes is diligently to reuiew all our works of obedience as one, God did his of creation, and to obserue the peace and comfort of conscience which we finde, when we do good things with good hearts, as on the contrary the trouble and disquiet of minde when we do otherwise. And withall when we take our selues thus tardy, in a holy indignation, to take reuenge of our selues, iudging and condemning our selues before the Lord. The very thinking of the after-reckonings we must come to, when we haue done our worke, will make vs take heede how we doe it. For who is there that vseth for all his actions, at the daies end to call himselfe to a seuere examination, as the hard Master doth his seruants, that must

muſt not needes in the very middeſt of his actions reaſon thus with himſelfe? Anon all this which now I doe, muſt very narrowly be looked ouer, if it be not done faithfully and ſincerely, I ſhall ſmart for it then; O the wrings and ſecret pinches which mine owne guilty heart will giue me; yea the laſhes which by mine owne couenant, I am tied to giue my ſelfe, in caſe my worke be found blurred with hypocriſie? It ſtands me in hand therefore to looke to it, that though my worke, by reaſon of my weake skill, be but meane, yet it may be cleane, though it be not fine, yet it may not be foule, being ſoyled and ſlubbered with the ſlurre of a rotten heart.

A third meanes is true humiliation of ſpirit. For where this is, there muſt needes be the deniall of our ſelues. And where there is true deniall of our ſelues, there is not hypocriſie; which teſtifieth a man euen in ſeeking God, to ſeeke himſelfe, and in preaching Chriſt, to preach himſelfe. And therefore the Apoſtle oppoſing his owne ſincere, to others deceitfull preaching, ſaith, *We preach not our ſelues, but the Lord Ieſus*. This is the ground of all vnſoundnes in religion, this want of humbling and denying our ſelues. For hence it comes to paſſe, that we are ſo caried and ſwayed, euen in our beſt actions, with the reſpects of our owne praiſe and profit. Therefore S. *Luke* notes that the wiſe builder, that is, the ſincere Chriſtian, Luk. 6.48. *digges deepe*, namely in a deepe humiliation of his owne ſoule; whereas the fooliſh builder, that is, the hypocrite, *builds without a foundation*, that is, enters vpon the profeſſion of religion without euer being truely humbled, and caſt downe for his ſinnes. And

hence

hence the building comes to be vnſound, becauſe vnfounded. That the heart then may ſtand vpright before God, it muſt firſt as it were make it ſelf crooked in ſtooping and bowing it ſelfe vnder his mightie hand in the exerciſes of humiliation. That the heart may be whole, it muſt firſt be rent and broken. Corrupt and impure gold cannot be defecated and rid of the droſſe, till it be molten, and diſſolued. Vnſound bodies ful of vitious humors cannot come to any good eſtate, till they be well emptied by purgation. Crooked things cannot be made ſtrait without the wringing of the hand. Humiliation is that which melts vs, purges vs, wrings vs, and ſo makes vs of droſſie pure, of foggie ſound, of crooked ſtraight Chriſtians. Doeſt thou then deſire to be a ſincere Chriſtian indeed, a true diſciple of Ieſus Chriſt, to be freed of all vnſound mixtures? thou muſt firſt be broken and battered in pieces, by the humbling hand of God; thou muſt remember thy Maſters rule, *If any man be my Diſciple, let him denie himſelfe.*

Non eſt cor integrum niſi ſit ſciſſum.

Laſtly, ſinceritie being oppoſed to mixture, as the notation of the word teacheth, that which cleanſeth our hearts from the defilement of ſuch mixtures muſt needs make vs ſincere. Now it is faith which purgeth, and purifieth the heart. Faith then apprehending the ſincerity of Gods loue in Chriſts death to vs, and beholding there how Chriſt gaue his hart to be pierced for vs, cannot but make vs returne the like ſinceritie of heart and affection to God. *Thy louing kindnes*, ſaith *Dauid*, *is euer before mee*, namely, by the apprehenſion of my faith; *therefore haue I walked*

Sincerum, ſine cera, Donat.

Acts 15.

Pſal. 26. 3.

walked in thy truth. So *Paul* ſheweth that it was this loue of Chriſt towards him, which by his faith hee apprehended, and applied to himſelfe, that made him deale ſo ſincerely, and ſeeke onely Gods glory, euen then when to the world he might ſeeme to be madde of pride and vaineglory, in preferring himſelfe before the falſe Apoſtles. *Whether we be madde* ſaith he, *we are madde to God*: That is, when I thus commend my ſelfe, and boaſt of mine owne miniſtery againſt others, and in ſo doing ſeeme madde to you, yet then I reſpect not my ſelfe in ſo doing, but onely God and his glory; *or whether we are in our right mind*, that is, vſe ſuch courſes as to you ſeeme wiſer, *we are it to you.* We doe it faithfully for your good. Now marke what it was which made him to doe ſo. *For the loue of Chriſt conſtraineth vs, becauſe we thus iudge, that if one be dead for all, then were all dead: And he died for all, that they which liue ſhould not henceforth liue to themſelues, but to him that died for them.*

2 Cor. 5. 13, 14 opened.

CHAP.

Chap. XXXI.

The anſwering of the Obiection which the deceitfull heart of man might gather out of the former doctrine of the hearts deceitfulneſſe.

Verſe 10. *I, the Lord, ſearch &c.*

THis verſe dependeth vpon the former, as a ſecret preuention of an obiection, which vpon occaſion of the former doctrine of the hearts deceitfulneſſe the wicked Iewes might make againſt the Prophets threatnings, in this manner. If the heart be ſo immeaſureable, and vnſearchably deceitfull, that none can know it, then we truſt to doe well enough, for all the inward wickedneſſe, and vpocriſie of our hearts. For if none doe know it, t n none can puniſh it. The Lords anſwere is, as if he ſhould more largely thus haue ſpoken. Nay, ſoft a while, you runne too faſt. The heart cannot be knowne of any creature, but I the Lord, the creatour, haue a priuiledge aboue all creatures, throughly, and perfectly to know the inmoſt corners of your hearts. And therefore neuer thinke that the cloſeneſſe, and ſecrecy of your corruption ſhall free you from puniſhment; for my knowledge of your hearts is not an idle, and vaine knowledge, but therefore doe I know them, that thereafter as I ſhall ſee their inward ſoundneſſe, or falſeneſſe, ſo I may diſpenſe my rewards, and puniſhments accordingly. This is the cohærence.

The

The ſence. *Search and try.*] That is, moſt exactly know. A metonymie of the efficient. For by ſearching and trying, perfect knowledge is attained. And withall an *anthropopathy*, that is a manner of ſpeech, whereby God for our better vnderſtanding, is made affected like man. For God needes not any ſearching, to come to the knowledge of any thing, as mens ignorance doth. But becauſe mens knowledge is beſt there, where the greateſt triall and ſearch hath beene made, therefore vnder this phraſe it pleaſeth the Lord to ſignifie his full and abſolute knowledge. *Hearts and reines.*] That is, both thoughts, and affections, the reines being the ſeate of the ſtrongeſt affection, namely that which is for generation. So *Pro.*23.15.16. *My ſonne, if thou be wiſe, my heart ſhall reioyce, and my reines ſhall leape for ioy.*

To giue.] Either reward or puniſhment. *According to his wayes.* Sometimes the word *way*, is taken more ſpecially for ſome ſpeciall courſe in the cariage of ſome particular action; as *Num.* 22.33. *Iud.* 4 9. More commonly, for the generall courſe, and cariage of our whole lifes, as *Pſal.* 119.1. *Matth.* 10.5. So here. *According to the fruit of his workes.* If his workes be good fruit, then reward; if euill, then puniſhment. In the words thus opened I conſider two points. 1. Gods *knowledge* of our hearts, which is ſet forth by the *exactneſſe* thereof, both in regard of the *manner*, in words *ſearch* and *try*, and in regard of the *matter*, *hearts*, *and reines*. 2. The *end* of his knowledge, *That I may giue*, &c.

Num.22.33. Iudg.4.9. Math.10 5.

To beginne with the firſt. It is the conſtant doctrine

ctrine of the Scriptures euery where, that it is proper to God alone of himſelfe, *throughly*, and *exactly* to know the ſecrets of the hearts of men. And therefore denying this knowledge to all others in the former verſe, *Who can know it?* here he chalengeth it to himſelfe, I the Lord know it. But I ſay, 1. *Of himſelfe.* Becauſe by reuelation from him, others may know. As Chriſtes humanity, *Ioh.* 2. 24. *But Ieſus did not commit himſelfe to them. For hee knew them all. And had no neede that any ſhould teſtifie of man. For hee knew what was in man.* So alſo the Prophets. As 1 *Sam* 9 19. *I will tell thee* ſaith *Samuel* to *Saul, all that is in thy heart.* No meruaile, when God had told him before. Thus *Eliſha* ſaw the hollow and hypocriticall heart of *Gehezi*, (*Went not mine heart with thee in the way?*) and *Peter* of *Ananias* and *Saphira*. So in the primitiue Church there were ſuch as had the *ſpirit of diſcerning*. But that phraſe of the *ſpirit* of diſcerning, ſheweth, that they diſcerned not mens hearts of themſelues, but by a ſpeciall worke of Gods ſpirit, diſcouering them to their eyes, and that vnleſſe they had plowed with Gods Heyfer, they could neuer haue found out the ſo ſecret myſteries of deceitfull hearts. 2. I ſay that God onely knoweth the heart *exactly and certainely*. Becauſe man and Angels may know it *coniecturally*, and by way of gheſſing. *Pro.* 20. 5. *Counſell in the heart of man is like deepe water, but a man of vnderſtanding will draw it out.* Here euen naturall wiſedom is compared to a bucket, which is able, being let downe into the deepeſt well, to bring vp the waters thereof. So though the heart of many men be full of

Ioh. 2. 24.

1 Sam 9 19.

1 Kings 5. Acts 5.

1 Cor. 12. 9.

Pro. 20. 5.

of deepe deceit, and can cunningly couch naughtineſſe, yet a wiſe man by obſeruation of their countenance, geſtures, ſpeeches, and ſuch like outward ſignes will goe neere to diſcouer them. And therefore *Salomon* afterward in this chapter, *verſ.* 26. hauing ſaid that *a wiſe King ſcattereth the wicked, and cauſeth the wheele to turne ouer them*, becauſe it might be ſaid, how can he doe ſo, ſince wicked men haue ſo many couers for their wickednesſe to hide it from the eyes of the world? he addeth, as anſwering this obiection, *The ſoule of man is the light of the Lord, & it ſearcheth all the bowels of the belly.* So ſharp is the noſe euen of naturall ſagacity that it is able to ſmell out, and ferret out wickednesſe, euen when it lurkes in her ſecreteſt holes, vſing thoſe meanes I ſpake of, of diligent obſeruation, inquiſition, of comparing, and laying ſpeeches and actions together, and ſuch like. But now Gods eye needes no ſuch ſpectacles to looke into theſe blind corners of the heart. For hee hath a fiery, and flaming eye, which is both the *organe*, and the *meane* of ſeeing, miniſtring light to it ſelfe, to diſcerne all things. Whence it is, that, as the Pſalmiſt excellently ſaith, he knoweth our thoughts *a farre off*; long before there goe any outward ſignes in the face to bewray them. According to that which the Lord ſpeaketh of himſelfe concerning his knowledge of the Iſraelites hearts, *I know his thoughts euen now, what hee will do, before I bring him into the land which I ſware.* Whereas the wiſeſt men know them onely when they are neere at hand, when they are ready to breake out at our faces, eyes, mouthes. So that in this

Pro. 20.26.27.

Solus Deus ſolam neſcit ignorantiam. Et totus videt, & totum, quia minimè fallitur qui a minimè claudi, quia extra ſe lumen non quærit vt videat. Ipſe enim eſt qui videt, & vnde videt. Bern.

Pſal. 139.2.

Deut. 31.21.

this regard wee may iustly vse that of the Prophet, *Am I God neere hand onely, and not also a farre off?* Ier.23.23. Yes Lord, thou must needs be a God a farre off, who knowest our thoughts so farre off, euen before we know them our selues; yea, before euer we had any being our selues. Whereas we pore-blind creatures cannot see the heart, vnlesse wee may pore vpon it, hauing it laid neere our eyes in outward signes; and yet neither then can wee see it otherwise then the man in the Gospell, saw men walking as trees. Thou seest the deceits of the heart, with an vnerring and vndeceiuing eye: Wee with an vncertaine, and erroneous. As our heart is deceitfull, so our eye also in seeing, and iudging of the deceitfulnesse thereof, so that it cannot, when it is at the cleerest, giue any infallible, definitiue sentence concerning any mans heart, but onely probable, by way of diuining. But in this coniecturall knowledge the Angels specially excell; by reason their eyes pierce deeper then ours, euen to the sight of the inward parts of our bodies, as well as of our outward, though yet in the outward they are able to see farre more then we. Hence *Dauid* for his wisedome in finding out of secrets, is compared to an Angell of God by the woman of *Tekoa*. The Diuell therefore may be able 2 Sam.14.20. to giue a shrewd guesse at our thoughts, the rather for that he himselfe often suggesteth thoughts vnto vs, & hath libertie giuen him to come, though not into the priuy chamber of the soule, yet into the outward chamber, the fansie, & to worke vpon those phantasmes, which there hee findes. Neuertheles, hee cannot directly and certainely set downe what

out owne secret thoughts hee, but still this doctrine remaineth true, onely God of himselfe exactly knowes the secrets of the heart. There is indeed a great mingle mangle, and confusion of thoughts, euen as there is of drosse and good mettall in siluer and gold, which lye so confused together, that to the eye of man the drosse is not discernible. But when they are in the furnace, and fining pot, then wee may see them both distinctly. That which is the furnace to the gold, the fining pot to the siluer, the same, saith *Salomon*, is the Lords flaming eye to the heart of man; euen in the midst of the greatest shuffles, and confusions: it is a notable distinguisher, cleerely discerning the badde from the good, the baggage and refuse from that which is good and fine, though they be neuer so troublesomly iumbled together. And no maruell; for euen *Hell*, (a place farre deeper then the heart, *Luke* 8. 31. farre vaster, and wider, being of so infinite receipt, that able to holde all the damned soules and bodies, *Esay* 30. 33.) *and destruction*, (the infinite paines of this hell) which (as the Prophet speaketh of heauens ioyes) eye hath not seene, eare hath not heard, nor the heart of man once able to apprehend the thousand part of them) *are open to the eyes of the Lord, how much more then the hearts of the children of men?* And hereof the Scriptures giue a double reason.

Pro. 17. 3.

Pro. 15. 11.

Isa. 30. 33.

1 Gods omnipresence. If a man could be in any place where God were not, hee might escape the sight of his eye. But, *can any man* (saith the Lord) *hide himselfe in secret places that I shal not see him. Doe*

Ier. 23. 24.

not

not I fill heauen and earth? This reason *Dauid* persueth notably, *Psal.* 139. throughout.

2 Gods forming of the heart. He that made the eye, shall not he see? the eare, shall not hee heare? the heart, shall not he vnderstand? Artificers know the nature and properties of their workes; and shall God onely be ignorant of his workmanship? This reason also *Dauid* vrgeth in the same Psalme, verse. 13. *The darknesse hideth mee not from thee. For thou hast possessed my reines, thou hast couered me in my mothers wombe.* Psa. 139. 12. 13.

2.

To these two reasons I adde a third, namely that God is the preseruer, and vpholder of the heart. *Acts* 17. *In him wee liue, moue, and haue our being.* Act. 17. 28. Which is to be vnderstood as well of the motions of the minde, in thoughts and desires, as of the bodie. The minde is boren vp by God, euen in the act of thinking, farre otherwise then the earth beareth vs in walking. Therefore it cannot be but God must needes perceiue the motions of our mindes, euen as the senseless earth, if it had sense, must needes perceiue the motions of our bodies.

3.

The vse, 1. This serueth to assure our faith, that the Scripture is the word of God. For it is proper onely to God to know the secrets of our hearts. But the Scriptures doe notably lay open the close corruptions of our hearts vnto vs, insomuch as wee must needes be forced with the vnbeleeuing idiot to fall downe on our faces, and to say, *Verily God is here*; it is hee that speaketh. And as the woman of *Samaria*, when shee heard Christ discouer her secret adultery, then shee gaue ouer wrangling,

and went to her neighbours, saying, *Come and see a man, that hath told me all that euer I haue done, is not he the Messiah?* so we, seeing our hearts so liuely depictured vnto vs in the Scriptures, may in like sort cry out one to another, come, and see a booke, that tels vs all that is in our hearts. Must not this needs be his booke who onely knoweth the heart? Besides that, as the Scriptures do detect our thoughts in generall, so some particular mens in speciall. As, what was *Hamans* proud thought, when the King asked him what should be done to the man he would honour: what was *Michols* despightfull thought, when she saw her husband dancing: what was *Sauls* murtherous thought, when *Dauid* played on the Harpe before him: what was *Felix* couetous thought when he talked priuately with *Paul*: what was the *Pharisees* detracting thought, when the woman wiped our *Sauiours* feete at the table? These persons had so much wit as to keepe their owne counsell, and in many of them shame must needes be of force to keepe them from blabbing their owne secrets, and vncouering their owne filthy nakednesse. How then is it possible for vs to imagine how the writers of those histories should come to the knowledge of such secrets, otherwise, then by the reuelation of the spirit of God?

Esther. 6. 6.

2 This must teach vs in confession of our sinnes not to conceale any thing, but to poure out our soules like water, for God hath a darting and piercing eye, that sees the very bottome of our hearts. This vse *Ioshua* made of this doctrine to *Achan*, when God by lot had detected him, *My sonne giue*

Iosh. 7. 19.

glory

glory vnto God, namely the glory of his omniſcience, thou ſeeſt already the depth of his knowledge is greater then the depth of thine owne deceitfull heart, confeſſe thy ſinne therefore vnto God, euen the whole circumſtance of the matter. A malefactor would not conceale any thing from the Iudge, if he were certaine the Iudge knew all. And in truth when we goe about to hide any thing, we *rather hide God from our ſelues, then our ſelues from God*, wee put out our owne eyes, not Gods.

Et tibi quidem Domine, cuius oculis nuda eſt abyſſus humanæ conſcientiæ quid occultum eſſet in me, etiamſi nollem confiteri? Te enim mihi abſconderem, non me tibi. Aug. conf. l. 10. c. 2. 1 Theſ. 2. 3. 4.

III. This muſt cauſe vs to be ſincere and conſtant in all the duties of godlineſſe. 1 *Theſ.* 2 3.4. *We handled not the word of God deceitfully, we ſpeake not as they that pleaſe men, but God, which trieth the harts.* So the Church *Pſal.* 44.18.19.20.21. After the profeſſion of their integrity, euen in the midſt of heauie perſecutions, giueth this as the reaſon of this their ſo doing, *If we haue forgotten the name of our God, and holden vp our hands to a ſtrange God, ſhould not God ſearch this out? for he knoweth the ſecrets of the heart.* When ſomething we are to doe, muſt be ſubiect to the cenſure of ſome ſpeciall wiſe, iudicious man; alas how doth the ſharpneſſe of his iudgement ſcare vs, and what care and circumſpection vſe we in ſuch caſes? Well, all our actions whatſoeuer muſt come vnder Gods ſcanning, and they muſt abide the cenſure of that pure and ſeuere eye, that cannot behold the leaſt iniquity. And ſhall we nothing reuerence, or reſpect this eye? Shall we take no care how to pleaſe it? O that wee could but bring our ſelues once to giue that reſpect to Gods eye which wee doe to mans. It is true indeede the

Apoſtle condemneth eye-ſeruice in ſeruants to their maſters. But yet this eye-ſeruice to men ſhall condemne our want of eye-ſeruice to God: and would to God by their example, wee could learne to performe eye-ſeruice to God. The ſeruant though hee worke idly & lazily, when his maſters eye is off him, yet painefully when it is on him. Gods eye is alway on vs, & therefore if we had that reſpect of our heauenly maſter, which of our earthly we ſhould alwaies performe obedience to him. Eye-ſeruice, performed to God, muſt needs be laſting, & continuing ſeruice. If thou canſt finde a time when Gods eye is off thee, I will then giue thee leaue to giue ouer thy worke, or to worke vntowardly: but ſince Gods eye is alwaies on thee, why is not thy eye alſo alway on him, as *Enochs* was; why walkeſt thou not as in the preſence of this God? Why laboureſt thou not in all thy ſeruices to approue thy ſelfe to this eye that ſeeth in ſecret, & is able by it owne chriſtall brightnes to diſcouer the ſmalleſt mote of hypocriſie in the blindeſt nook of thy hart? that ſo when it ſhall come to take a view of them, it may giue witnes to them & acknowledge them, though not, as once thoſe ſolely his owne in the creation, for very good, yet for good in part, for good ſincerely, though not good perfectly. This vſe *Dauid* made of this doctrine to himſelfe, *Pſal.* 119.168. *I haue kept thy precepts*, namely conſtantly, and ſincerely, *for all my waies are before thee.*

Eph. 6. 6.

Pſal. 119.168.

IV. This muſt reſtraine vs euen from ſecret ſins, which we might commit without the priuity of any other. For whereſoeuer thou art, there is an eye that ſees thee, an eare that heares thee, a hand that regiſters

regiſters thy actions. By this argument *Salomon* dehorteth from adultery, which for the moſt part is committed in the night. *Iob.* 24. 15. becauſe all the waies of men are open, & naked to Gods eies. What horrible Atheiſme doth this argue, that the preſence of a little childe ſhall hinder vs from the doing of ſome wickednеſſe, when Gods preſence cannot? but as our Sauiour ſpeaketh concerning killing: ſo I of ſeeing, feare not them that can ſee the body onely, but feare him that can ſee the ſoule alſo, to whom night and light, day & darknes are all one, who can as eaſily ſee thee in the dead darknes of the night, as at high noone in the cleareſt ſunſhine, as well when the candle is out, as when lighted, him I ſay feare. If wee did beleeue this vbiquity of Gods eye, how would it quaſh the very firſt riſings of euill thoughts in our hearts? The eye of man drawes from vs a care of our outward behauiour: why then ſhould not the eye of God draw from thee a care of the inward behauiour of thy heart? ſince God ſees thy heart, better then man thy face, and vnderſtands thy thoughts better then man thy words. Little children, when in the middeſt of their diſorders they ſpye once their fathers eye, they are huſhed preſently. So ſhould it be with vs, when through forgetfulneſſe of this all-ſeeing eye of our heauenly Father, continually ouer-looking vs, our hearts haue begun to breake looſe, and to ſport themſelues in vaine, and idle thoughts, and deſires; then ſhould wee conſider that all this while Gods eye hath beene fixed on vs; Wretches then that wee are that haue had our Fathers eye to be a witneſſe of our miſdemeanour! Then in this

Pro. 5. 21.

caſe ſhould this ſpirituall eye of God worke the ſame
Luc. 22. 61. effect in vs, which once the bodily eye of Chriſt, in *Peter*. It ſhould euen daſh vs, and ſhame vs in the middeſt of our ſinne. If being in the ſight and preſence of our betters, whoſe grauity and authority claymeth ſpeciall reuerence at our hands, wee yet not knowing of it, haue bin otherwiſe in our ſpeech and behauiour, then became vs, wee no ſooner ſee them, but are aſhamed preſently, & are ready to cry them mercy. Should we not do the like, much more when we haue offended and grieued the holy eye of the Lord with any vndecent behauiour, though but of our hart only? Should we not ſay as once *Iacob* in Bethel, (ſince God is preſent in all places, as well as in Bethel, though not with ſo ſpeciall a kinde of preſence)
Gen. 28. 16. *Surely God is here, and I was not aware of it.*

V. This muſt make vs take heede of deceiuing our ſelues, with vaine pretenees, in ſhifting off good duties, or in excuſing our ſinnes. If we can finde but the leaſt ſtarting hole, if wee can get but the ſillieſt pretext by the fingers ends, how glad are wee of it? how faſt doe we hold it? But alas Gods eye can eaſily ſee through theſe figge-leaues, it can eaſily fetch *Adam* out of the thickets. The Anatomiſt doth
Heb. 4. not ſo cleerely ſee the inwards of the body he hath opened, as God doth the ſecret deceit of our hearts, though neuer ſo fairely cloaked and coloured. Away then with all daubing. Be not deceiued ſaid the Apoſtle to thoſe, whoſe wit could finde out lurking-holes enough for their wickedneſſe in defrauding
Gal. 6. 6. Gods Miniſters, *God will not be mocked*. And excel-
Pro. 24. 11. 12. lently *Salomon*, *Deliuer them that are drawn to death*,

and

two leaues forward

and wilt not thou preserue them that are led to be slaine? If thou say, Behold we know not of it, hee that ponders the hearts doth he not vnderstand it?

VI. This doctrine is full of sweet comfort, and that in sundry cases. 1. In the peruerse iudgement of men often vnder-valuing of vs, and depressing vs farre beneath our inferiours. As the Corinthians did *Paul* vnder their shallow-headed Verbalists, not worthy to carry his bookes after him for sound and substantiall learning. Our comfort here is this, that God seeth not as man seeth, iudgeth not as man iudgeth, by the *seeing of the eye*, by the *hearing of the eare*, by outward apparances. Whence it comes to passe, that when the false and iniudicious eye of man, too too much affected with outward shewes, hath preferred bold *Thrasoes* before their betters, that cannot in like pompous ostentation set forth themselues, and hath adiudged preeminence rather to *Eliabs* outward person, then *Dauids* inward parts, yet God comming after reuerseth & repealeth this vnrighteous iudgement, thrusting downe proud ignorance from the head of the table to the foot, and lifting vp humble knowledge from the foot to the head. Thus *Paul* relieued himselfe when he was thus disparaged by the Corinthians. *I passe not saith he to be iudged of you.* I measure not my selfe by any mans iudgement. *He that iudgeth me, is the Lord.* Wherfore as we haue no reason to flatter our selues, when men flatter vs, so neither alwaies to discourage our selues when men discourage vs. As mens *praises* must not *tickle* vs, so neither alwaies their *dispraises* trouble vs. For true, both praise and dispraise is from God,

1 Sam. 16. Es. 11.

God, who ſearcheth the heart, and trieth the raines. Heed not then mens iudgement ouer-much, but againſt their black coles, comfort thy ſelfe with Gods white ſtone. 2. Here-hence alſo we may gather comfort in falſe imputations and ſlanders. As this was *Iobs* comfort in the aſperſion of hypocriſie, *my witneſſe is in heauen, and my record on high.* 3. It ſteedeth alſo for comfort in the preuailings of the wicked againſt vs, and that vnder colour of right, *Pſal.7.9.* Pſil.7.9. *O let the malice of the wicked come to an end. But guide thou the iuſt. For the righteous Lord ſearcheth the hearts and the reines.* And therefore he ſeeth the innocency, and ſincerity of the one, the fraud, and hypocriſie of the other, notwithſtanding all their goodly words. 2 Chr. 16.9. *The eies of the Lord looke down frō heauen to ſhew himſelfe ſtrong to them that are of a perfect heart.* namely in the end at leaſt, euen when they are moſt weake in themſelues, to giue them the victory.

Fourthly. But moſt cordiall is that conſolation which this doctrine miniſtreth in our temptations, and inward conflicts with *Sathan*, and our owne conſciences, crying out againſt vs, that wee are not that which others, and our ſelues haue thought, that wee haue not ſo much as the leaſt dramme of any goodneſſe. And indeed, in temptation, our ſinnes often preſent themſelues in ſuch a multitude, that they wholy intercept from our eyes the ſight of grace. Yet here, in the defect of our owne knowledge, wee muſt comfort our ſelues with Gods; and ſay with *Ezechiah*, Iſay 38.3. Ioh.21.15.16. in that his grieuous triall, *O Lord thou knoweſt I haue walked with a perfect heart before thee.* Thus *Peter*, when Chriſt lay grating vpon him with that

Looke 2: Cosmos backward

that three-fold interrogation, *Simon loueſt thou me?* thereby renewing the bitter memory of his three-fold deniall, and in effect ſaying thus much. How can I thinke that thou who haſt ſo often denied mee doeſt loue me? hee yet ſuſtained himſelfe with this meditation of Gods knowledge; *Lord thou knoweſt all things, thou knoweſt that I loue thee.* The Apoſtle ſheweth, *Rom.*8.26. that ſometimes, in the extremity of affliction, wee are ſo confounded in our ſelues, that though indeed we doe pray in our ſecret ſighes, and ſobs, yet we perceiue not that we pray. For ſo I take it that text may be read, *wee know not what we pray,* the fleſh with her murmurings makes ſuch a dinne, that we can hardly heare the voyce of the ſpirit mixing with the fleſhes roarings and repinings, his praying ſighes and ſobbings. But becauſe a poore ſoule would hence diſcomfort it ſelfe, and thinke what good will ſuch confuſed prayers doe mee, which I ſcarſe diſcerne my ſelfe? the Apoſtle anſwereth notably, oppoſing to this obiection the comfort of this doctrine of Gods knowing the heart. *But hee that ſearcheth the hearts, he knoweth the meaning of the ſpirit.* Marke how he oppoſeth Gods knowing of our prayers to our owne not knowing. As if hee ſhould ſay. Let not this trouble thee, that thou canſt not perceiue that thou prayeſt. Doe not therefore thinke thou canſt not, thou doeſt not pray. For though thou know not what it is thou prayeſt, yet God the ſearcher of the heart, who is greater then thy heart, hee knoweth, and approueth alſo thy prayer. Diſcourage not then thy ſelfe ouer-much in the want of feeling of grace

Rom. 8. 26. 27.

grace in thy ſelfe. Remember that God ſees, as that euill, ſo alſo that good, which ſometimes thou feeſt not in thy ſelfe. And therefore as thou oughteſt not to be ouer-confident in the not feeling of ſinne in thy ſelfe, but to ſay with the Apoſtle, *though I know nothing* (that is no euill) *by my ſelfe, yet am I not thereby iuſtified*; ſo neither to be too farre deiected in the not feeling of grace, but by like proportion to ſay, *Though I know no good in my ſelfe, yet am I not thereby condemned.* 1 Cor. 4. 4. So much of the firſt point; Gods knowledge of the heart: The ſecond followeth; the end of this knowledge, *That I may giue to euery man according to his waies, &c.* The which words we will conſider, firſt in their reference to the former: ſecondly, apart by themſelues.

Out of the former conſideration we learne,

1 That good and euill thoughts, and deſires, in Gods account, are good and euill workes. For God here ſayeth, he taketh through notice of the heart, that he may recompence men according to their workes. Thereby implying, that if he did not ſee the heart, there muſt needes ſcape many wicked thoughts, and deſires vnpuniſhed, many good ones alſo goe vnrewarded; and ſo he ſhould not be able to giue to euery worke his proper recompence, namely to the inward vvorkes of the heart, the thoughts and deſires thereof. Concerning euill thoughts, *Peters* ſpeech is excellent to *Simon Magus: Pray to God, that if it be poſſible, the thought of thy heart may be forgiuen thee.* Act. 8. 22. Forgiueneſſe preſuppoſeth deſert of puniſhment; puniſhment an euill worke meriting it: for puniſhments are onely awarded

ded to workes. For good thoughts and desires *Pauls* speech is excellent, *It is God that worketh both to will and doe.* If both be his owne workes, the desire as well as the deede, he must needes loue, and like both the one, and the other. This maketh against them, that make no bones of euill thoughts, as though no other euill workes then such as be outward. 2. It serueth for comfort to the children of God, disabled sometimes by want of outward helpes, or otherwise, for the performance of some kinde of outward obedience. These must remember, how highly God apprizeth good purposes, and desires, accepting, and rewarding them, when they come to him, as if they came accompanied with the deeds themselues. *Dauid* did but conceiue a purpose to build God a house; God rewarded it with the building, and establishing of *Dauids* house, 2 *Sam.* 7. 16. He did but conceiue a purpose to confesse his sinne; Gods eare was in his heart, before *Dauids* confession could be in his tongue, *Psal.* 32 5. The poore beggers that haue wanted foode for themselues, Christ yet shall say at the last day, yee haue fed me, when I was hungry, onely in regard of their strong affection, if they had had ability. The prodigall child, when he was but conceiuing a purpose of returning, was preuented by his father first comming to him, *Luc.* 15. 20. and *Isay.* 65. 24. God will *answere vs before we call*, that is, in our purpose of prayer. O sweet comfort! when wee addresse our selues to prayer in our priuate meditations, and bethinke our selues of our sundry wants, we purpose with our selues to begge such, and such things,

Philip. 2. 13.

things, whereof yet haply wee forget ſome in the vocall prayer: ſhall any good ſoule now thinke that the memories weakneſſe ſhall any thing preiudice her in this caſe? No, thy purpoſe of asking the thing forgotten, was a moſt effectuall asking of it, and vnto thee belongeth the comfort of that ſaying, *I will heare before they call.*

2 That God eſteemeth of the goodneſſe of our outward workes by our hearts. Therefore here hee ſaith, that he firſt ſearcheth the heart, before he recompence the worke. If God iudged of workes onely by the outward matter of them, there needed then no looking into the heart, for the iuſt diſpenſing of rewards, and puniſhments. Now there are two things more eſpecially in the heart, whereby God iudgeth of our workes. 1. Faith, which clenſeth the heart, and maketh it a good treaſury, fit for a good man to bring forth good things; which alſo propoundeth vnto vs, and vrgeth vpon vs the commandement of God, preſcribing the good worke to be done: whence that title of the *law of faith*, and whence alſo our obedience is called the *obedience of faith*. 2. A ſincere affection chiefly reſpecting Gods glory, and the Churches good in that we doe. The vſe. 1. Againſt the Papiſts, that vpon ſuch places as this would found the doctrine of merit. But here God ſaies he lookes into the hart, when hee would reward the outward worke. So that there is no worthineſſe in the outward worke it ſelfe, but it is ſomething within the heart, which procureth the reward to the outward worke, and that is ſpecially as I ſhewed, faith in the bloud of Ieſus

1 Tim. 1. 5.
Act. 15. 9.
Matth. 12.
Rom. 14. 23.
Rom. 3. 27.
Rom. 1. 5.

Ieſus Chriſt. 2 Againſt the workes of morall and ciuill men; which though beautifull in the eyes of the world, are yet deformed before God, becauſe they neither flow out of a pure fountaine of a purged heart, nor are referred to iuſt ends. Let the ciuill man then know, that when hee preſents God with his outward righteouſneſſe, looking for ſome reward, the dung of his ſacrifice ſhall be throwne in his face: For God will looke into his heart, and finding it vnbaptiſed, he will bid him looke into the rocke, whereout his workes were hewen, and into the hole whereout they were digged, and then aske him, how that can be cleane, which hath ſo impure an originall? 3 Againſt hypocrites that with their leauen ſowre the beſt workes they doe. If God in iudging of good workes did not looke to the heart, an hypocrite might ſpeed as well as the beſt Chriſtian. But here wee ſee the affection and diſpoſition of the heart is all in all with GOD. We indeed iudge of the *heart* by the *worke*: God contrarily iudgeth of the *worke* by the *heart*. We firſt approue the worke, and then the workeman: But God firſt hath reſpect to *Habell*, and then to his ſacrifice. Though the matter of the worke be neuer ſo good, yet the corruption of an vnſanctified heart will marre all, and change the nature of it. And as it will be no excuſe before God, when the matter of the worke is ill, to plead the goodneſſe of the heart, ſo neither, when the heart is naught, to plead, that the matter of the worke is good. Whereof we haue notable examples, *Eſ.* 58. in the Iewes vrging God with their faſting, and yet ſent away empty; and in

Gen. 4 4.

thoſe

thoſe reprobates *Math.7.* alleadging their preaching in Chriſts name, caſting out of Deuils,&c. but receiuing that fearefull anſwere, *Depart from mee yee workers of iniquitie, I know ye not.* Loe, preaching it ſelfe though in Chriſts name, becauſe yet not for Chriſts name, is, with God, but a worke of iniquitie, and hell fire is the reward of it. So *Cains* outward workes in ſacrificing were the ſame with his brothers, and yet Saint *Iohn* ſayes, *Cains workes were euill, and Abels good.* And God himſelfe ſayd to *Cain*, *If thou doeſt well, ſhalt thou not be accepted?* as though, for all his ſacrifices, he had not done well as yet. And ſo the Iewes ſacrifices are in indignation reiected, with a, *who required theſe things?* becauſe indeed God did not require bodily exerciſe diuorced from the ſpirituall, the ſhell without the kernell, the huske without the corne, the carkaſe without the ſoule. Hence it is that the Lord calleth the Iewes incenſe and ſacrifice though commanded by himſelfe, *their owne wayes.* And in another place his owne ſacrifice, *the ſacrifice of fooles.* For as *Martiall* ſaid to *Fidentine*, the booke thou readeſt is mine, but when thou readeſt it ill then it begins to be thine: ſo may God ſay to hypocrites; Theſe workes of prayer, hearing, &c. are mine, but when you goe about them thus vntowardly, and performe them thus corruptly, then they are your owne. I will acknowledge them no longer for mine. I ſee then that it is not ſafe for vs to reſt in the outward worke, but that wee had need to looke to our hearts in all the ſeruices wee performe. For God will looke to our hearts in iudging, and in rewarding. And that

Math.7.23.

1 Iohn 3.13.

Iſay 1.12.

Eſa.66.3. Eccleſ 5. *Quem recitas, meus eſt, ô Fidentine, libellus, ſed male dum recitas incipit eſſe tuus.*

that which God moſt lookes to in *rewarding*: that had wee need moſt looke to in *practiſing*. As the worke-man in the doing of any worke, will be moſt *carefull* in that part of it, wherein he knoweth the eye of him, for whom he worketh, will be moſt *curious*. If God, when thy prayer ſhall come to be weighed in his ballances, ſhould then ſpecially ſtand vpon thy tongue, vpon thy phraſe of ſpeech, vpon the tune of thy voice, &c. then it would ſtand thee in hand in praying, ſpecially to minde theſe things. But ſince it is the affection of thy heart, he will aboue all things make inquiry of, conſider then what a folly it is in practiſing, to be moſt diligent in that, whereof God in examining will be moſt regardleſſe, and to be moſt negligent there, where we ſhall be ſure to finde him moſt ſtrict, and ſeuere. And withall conſider thine owne miſerie, who depriueſt thy ſelfe both of mans, and Gods reward. For the very *matter* of thy worke will make thee odious to the world, as carefully flying the very apparance of good, as the Apoſtle biddeth vs to flye the apparance of euill. But the corrupt *manner* of thy worke will make thee twiſe as odious to God, to whom alwaies *fained ſanctitie is double iniquitie*. Withall conſider, what a griefe it muſt needes be to thee, at the laſt day, to ſee others *mites* receiued for their ſincerity, and thine owne *talent* refuſed for thy hypocriſie; to ſee others cups of colde water mercifully rewarded, and thine owne giuing the cup of Chriſts bloud, the water and bread of eternall life, ſeuerely puniſhed.

4. This muſt teach thee vvhen after long out-

ward practiſe of godlineſſe, thou findeſt not the true reward of godlineſſe, then to enter into thine owne hart by examination, and to conſider whether thou art not guiltie of hypocriſie or no. For true *godlines is great gaine*: and God alwaies is iuſt, giuing men according to their workes, but yet meaſuring the workes by the heart. If then thou doing workes outwardly good, receiue no anſwerable reward, do not therefore challenge God of vniuſtice, (as thoſe Iewes, *wherefore haue we faſted, and thou ſeeſt it not?*) but thy ſelfe of vnſoundnes of hart. Which correct thou, and thou then ſhalt ſee there will be no cauſe for thee to complaine of the Lord.

Iſay 58.3.

V. Here alſo is comfort to thoſe that haue with good hearts done many good works which yet are ill taken, and ill rewarded of men. Men cannot ſee our hearts, and therefore what maruell, if they doe not alwayes reward vs according to our workes. If the wicked Iewes could haue ſeene how louingly & tenderly Chriſts heart was affected to them, they would better haue rewarded his miniſtery, then that he ſhould haue needed to complaine, *I haue labored in vaine, I haue ſpent my ſtrength, &c.* But our comfort is, ſo as was Chriſts, that *our worke*, though neuer ſo much reiected of men, *is* yet *with our God*, in time to be rewarded of him. Becauſe he ſeeth our ſound and faithfull hearts, and that to this end, that hee may reward vs according to our workes. The duty of reprehenſion Chriſtianly performed is a good worke, yet how diſtaſtfull to the reprehended, and how thankeleſſe an office? yet wee muſt not be diſcouraged though by the performance of this duty

we

we purchaſe ill will at mens hands. For God ſeeing the integrity of our heart, will reward vs accordingly, cauſing vs at length to finde more fauour, euen with the reprehended themſelues, then thoſe that haue clawed or flattered, *Pro.*28.23.

Now I come to conſider the words in themſelues, obſeruing three points in them, the *rewarder*; the *rewarded*; the *rule of rewarding*.

1. The rewarder, *God. That I may giue, &c.* Here we learne;

1. That God hath an infinite treaſury, both of rewards, and puniſhments, who giueth to euery particular man his iuſt portion, either of the one, or of the other. He is an vnemptiable fountaine of goodneſſe that can neuer be drawne dry. His rewarding of one doth not diſable him for rewarding another, neither doth he ſo ſpend himſelfe in conferring his bleſſings vpon any, that they which come after ſhould need to ſpeake vnto him, as *Eſau* to *Iſaak*, *Is all gone?* haſt thou neuer a bleſſing left behind for vs? Gods reward is not like the bleſſing of *Iſaak*, which could be beſtowed onely on one. For God himſelfe the *rewarder*, is alſo the *reward*, and therefore as he tels *Abraham*, an exceeding great, an infinite reward, able to ſatisfie infinite worlds. His iuſtice alſo, being as infinite as his mercy, cannot but furniſh him with like variety of iudgements, that as in heauen there are many manſions, and princely pallaces, ſo in hell alſo many priſons, many dungeons; and as his cheſts and cofers are full of pretious pearles and iéwels, ſo his quiuers of peſtilent arrowes prepared for the ribs of the vngodly. So that we need

Gen.15.1.

Ioh.14.1.

not feare that of our *Iehouah*, which they of their *Iupiter*, that if, as often as men ſinne, the thunderbolts ſhould flye abroad, he would quickly be vnfurniſhed of weapons. The vſe then is as to terrifie the wicked, ſo to encourage the godly. It is a comfort to ſerue ſuch a Maſter, as beſides his willingnes, is alſo able to reward vs. Therefore we ſee how Kings ſeruices in this regard are moſt ſought after. Neuer then grow wee wearie of ſeruing this Maſter, vvith whom is ſuch plenty of reward, whoſe is the earth, and the fulneſſe thereof, the heauens and all their furniture, and at vvhoſe right hand is fulneſſe of pleaſures for euermore. Who may ſay vnto vs of all other baſe Maſters, as *Saul* of *Dauid*, *Can the ſonnes of* Iſhi *giue you Vineyards, and Orchards? Can they make you Captaines ouer fifties, and ouer hundreths?* ſo, can the Diuell, the world, the fleſh inſtate you into the felicity of my choſen? can they make you Kings, and ſet you in the chayre of eſtate? The ſeruice of God is a reward ſufficient to it ſelfe, and farre from his ſeruants is the baſe mindes of mercenaries. Neuertheleſſe it is fit, with *Moſes*, to quicken our dulneſſe with the conſideration of the great recompence of reward.

Si quoties peccant homines, ſua fulmina mittat Iupiter, exiguo tempore inermis erit.

Heb. 11. 26.

2. That whoſoeuer be the inſtruments either in our rewards, or puniſhments, God ſtill is the chiefe, both rewarder and puniſher. *That I may giue.* The vſe wherof is, both to teach vs *thankfulneſſe* to God, vvhen *rewarded*; & *patience*, when *corrected* by men. It may be thou haſt deſerued well of thoſe men, that deale vnkindly vvith thee. But yet conſider whether in the ſame thing vvherein thou haſt deſerued well

of

of man, thou haue not deſerued ill of God, becauſe happily in theſe duties performed to man, thou haddeſt no reſpect of God. If ſo, then acknowledge that God hath found out thy ſinne, complaine not of mens vnkindnes, and iniuſtice. God is iuſt in their iniuſtice. It is he that thus puniſheth thee.

3. That whatſoeuer be the worke for which wee expect a reward, it is God that muſt reward it. This muſt teach vs in the workes of the ſecond table, which reſpect man, to haue an eye vnto God, and to performe them as vnto God, and ſo in ſeruing of man to ſerue God. For it is God that muſt reward them, and that (as I ſhewed) doth reward them, euen then when men reward them. For it is he that inclineth their hearts thereto. How then can we expect a reward of God there, where wee haue done him no ſeruice? If in ſeruing of men thou haſt ſerued thy ſelfe, and ſought thy ſelfe rather then God, when thou commeſt for thy reward, Gods anſwere will be; let him reward thee whom thou ſeruedſt. Thou ſeruedſt thy ſelfe, reward thy ſelfe then, if thou wilt; for I neuer reward any ſeruices but mine owne. Had wee not then neede in all duties done to men, to doe them as vnto God, leaſt otherwiſe as wee looſe mans, ſo alſo Gods reward. But doe them vnto God, and then we are ſure, if not of both, yet of the beſt reward, and wee take a very ſafe courſe for our ſelues. For euen the beſt men may prooue vnkinde, and vnthankfull vnto vs. But God cannot but abundantly recompence the ſeruice done to himſelfe. The duties of loue & liberality done to men, which ſome of thoſe to whom they were done had hap-

pily forgot, yet Chriſt remembers at the laſt day, onely becauſe they were done as to himſelfe, *Matth.* 25.40. *Yee haue done them vnto mee.* There is the cauſe of the reward. This is *Pauls* counſell to Chriſtian ſeruants yoaked with cruell heatheniſh Maſters, to be obedient vnto their Maſters, according
Eph. 6.7.8. to the fleſh, as vnto Chriſt, ſeruing the Lord, and not men, and that vpon this conſideration: *Whatſoeuer good thing any man doth, the ſame ſhall he receiue of the Lord, whether he be bond or free.* Seruants in ſuch caſes are ready to obiect. Why ſhould wee haue any care to pleaſe them, that haue ſo little care to pleaſure vs, nay that are ready to doe vs all the diſpleaſure they can? Yea, but for this cauſe they had need ſo much the rather to make conſcience of their dutie euen to the full, becauſe by this meanes they ſhall prouide a notable remedy againſt their Maſters iniuries, namely the bountifull reward of God himſelfe. Thy Maſter wrongs thee: what then? wilt thou therefore wrong thy ſelfe? hee denies thee his reward: wilt thou therefore encreaſe thy puniſh-
Gen. 31.42. ment? and as though this were not enough, depriue thy ſelfe alſo of Gods reward? *Labans* tyranny could not tyre out *Iacob* in the courſe of his faithfulneſſe, and behold in the end the Lord himſelfe in ſpite of *Labans* teeth richly rewarding him.

11. Circumſtance is the perſons rewarded. Euery man, of what degree ſoeuer.

1. Marke here Gods vnpartiall dealing. Among men, groſſe vices of great ones are winked at, and eminent vertues of meane ones are not heeded. But with God neither ſhall thy greatneſſe helpe thee from

from puniſhment, nor thy baſenes hinder thee from reward. This muſt humble the great ſtates of the world. God is no reſpecter of perſons. They muſt not looke for a chaire and cuſhion, when they appeare before Gods tribunall. Nay, thou muſt then be ſtript ſtarke naked of all outward pompe. God will put no difference betwixt thee, and the pooreſt Lazarus. He iudges euery man alike.

2 Hence I gather that there is a particular prouidence taking notice of men and their actions in ſpeciall. For Gods rewards are proportioned to his knowledge. *I know the heart, that I may reward* But he rewards euery man in particular. Therefore alſo he knowes him, and all his wayes. Particular rewards argue particular knowledge. Terrible is this to the wicked, but moſt comfortable to the godly. If the King take notice of a meaner man, he will be ready preſently to ſay in admiration, What, doth the King know me? But let the pooreſt *Lazar*, that is withall the childe of God, know for his comfort, that the great King and mighty God takes ſpeciall notice of him, and that for his good. It is not with our God as with their Idoll, that hath no leyſure to attend ſmaller matters. Hee is not like *Baali*, that purſuing his enemies cannot heare his friends, nor like *Diana*, that being preſent at *Alexanders* birth could not at the ſame time preſerue her *Epheſian* temple frō the fire.

De natura deor. l. 2. Concinneq; Timaus, qui cum in hiſteria cixiſſet qua nocte natus Alexander erat, eadem Dianæ Epheſia templum deflagrauiſſe, adiuxit minime id eſſe mirandum, quod Diana cum in partu Olympiadis adeſſe voluiſſet abfuiſſet domo.

III. Circumſtance followes the rule of rewarding, according to their owne wayes, &c. Here we learne, That God proportions his rewards and puniſhments to our workes, as it were the line to the rule. This proportion hath ſundry branches.

1. The euill of ſinne ſhall haue euill of puniſhment in hell, the good of obedience, the good of reward in heauen. *Matth.*25. 2. As our workes are better or worſe, ſo ſhall our ioyes in heauen, our paines in hell be more or leſſe. *Capernaum* exceeding *Sodome* and *Gomorrha* in ſinne, ſhall feele alſo an exceſſe of puniſhment, and the wilfull ſeruant ſhall receiue more ſtripes then the ignorant. So alſo the greater our zeale, paines and trauell hath beene in Gods cauſe, the greater ſhall be the waight of our glory. The twelue Apoſtles ſhall haue twelue ſpeciall thrones at the day of iudgement, and whereas other wiſe men ſhall but ſhine with the brightneſſe of the *firmament*, they that turne others from their euill waies, with the brightneſſe of the *ſtarres*; Dan. 12. 3. *that ſoweth liberally ſhall reape liberally.* And euery good worke added to the number of the former, helpeth to *further our reckoning in the day of the Lord.* Phil. 4. 17. Sleepe is ſweet, euen to him that hath paſſed the day more eaſily, but the ſleepe of the labouring man it is ſweet indeede. So alſo though that ſleepe in *Abrahams* boſome be ſweet, euen to ſuch as haue liued a more quiet and eaſie life heere, yet euen there alſo, the ſleepe of the labourer will be ſpecially ſweet. The greater our toyle and trials haue beene, the more wee haue ſweat, and ſuffered heere for Chriſt, the ſweeter ſhall wee finde that reſt, and repoſe in heauen. The Martyrs ſhall be pillars in the houſe of God. *Apoc.*3.12. Our Sauiour in his anſwere to the petition of the two brethren, ſeemes to imply, that there are ſome, for whom places of preeminence are prepared, as it were to ſit at his right hand, and left, neither

neither doth this doctrine of vnequall degrees of heauenly glory any more fauour merit, then the vnequall degrees of grace in this life, which oftentimes the Lord proportions to our deſires, and endeuors in the vſe of the means; the wider we open our mouths, the more abundantly hee will fill vs, and with what meaſure wee meat to him in painefull and heedfull hearing of his word, with the ſame will he meaſure to vs in the diſpenſation of his grace: Neither yet doth our hearing of the word, deſiring opening our mouthes wide, merit that which they obtaine. And if the danger of the doctrine of merit hinder vs not from holding that which is indeed apparant to our eyes, that according to the degrees of grace, and ſanctification, God diſpenſeth many of his temporal rewards in this life, as a greater good name, greater inward reuerence and honor in the hearts of men to ſuch as excell in mortification aboue their brethren, why ſhould it feare vs heere? ſince the one drawes merit with it no more then the other. 3. Beſides this generall, there is alſo a ſpeciall proportion, agreeing to the workes in ſpeciall, in ſuch manner that a man may almoſt read the ſinne in the puniſhment, the vertue in the reward. The midwiues built the houſes of the Iſraelites, by preſeruing their children, contrary to the Kings bloudy edict. God therfore built them houſes. *Dauid* purpoſed to build God a houſe: God preſently promiſed to build his houſe for euer. *Ebedmelech* ſaued *Ieremies* life: God therfore gaue him his own life for a pray. So he hath promiſed to recompence our zeale of his glory with his zeale of ours, *I will honour them that honour me*, neither

Mar. 4. 24.

Exodus 1.

Ier. 39. 17.

1 Sam.2.30.

neither doth God keepe this proportion in actiue onely, but alſo in paſſiue obedience. Here *Ioſephs* example is moſt remarkeable if we compare his ſufferings & rewards together. In ſtead of his brethrens hatred he got ſtrangers loue; his brethren that ſolde him as a ſlaue, adored him as a Lord. In ſtead of the priſon, he met with a throne. In ſtead of iron fetters, he found a chaine of gold, in ſtead of the labor of his hands, a ring on his hand. In ſtead of the party coloured coat; his brethren ſtript him of the princely roabes *Pharaoh* put vpon him. In ſtead of the vnlawfull pleaſure of adultery, the lawfull comfort and contentment of an honourable marriage. In ſtead of being a ſeruant in the priſon, being halfe a Soueraigne in the Kingdome. The like meaſure keepes he alſo in puniſhment. *Abſalons* haire, his pride, became his halter. The waters which *Pharaoh* appointed to deſtroy the Hebrew babes, were afterwards made fit to poyſon the Ægyptians. *Pharaoh* had infected them with bloud of innocents, God turnes them into blood; and in their colour ſhewes the tyrant the colour of his ſinne. *Pharaoh* ſlayes the Iſraelites children; God afterward ſlew his, and all the Ægyptians firſt borne. *Dives* denied *Lazarus* crums of bread; *Abraham* afterward denied him a droppe of water. Thoſe that will not hearken to the ſweet and familiar voyce of GOD, ſhall be ſchooled by the ſtrange language of cruell ſtrangers ouer-topping them. The Ægyptians had vexed the Iſraelites with much wearineſſe, and thirſt, in ouerburdening them with labour; GOD therefore by depriuing them of the vſe of their waters, afflicted them with

with the ſame thirſt, and with the ſame wearineſſe in going about and ſeeking for water. *Saul* becauſe he ſlew thoſe that did weare the *Ephod*, therefore God would not anſwer him either by *Vrim* or *Thummim*: and his owne hands reuenged vpon himſelfe the innocent bloud of others. The wicked becauſe in this life they ſay to God, as it is in *Iob*, *Depart thou from vs*, therefore in the life to come, God ſhall ſay to them, *Depart from me ye curſed*. *Adams* deſire of the godhead was puniſhed with mortality and miſerie: And vnto him that in *Eſay* vaunts himſelfe, ſaying, *I will aſcend aboue the height of the clouds, and will be like to the moſt high*, the Lord will haue this anſwere to be made, *Thou ſhalt be brought downe to the graue, to the ſides of the pit*: Hypocrites performe temporary obedience, God onely giues them a temporary reward here in this life, *Math 6. Verily they haue their reward*, namely here in this life, they ſhall haue none hereafter. So *Ahabs* temporary humiliation obtayned the reiourning of a temporal iudgement. Hypocrites alſo performe an imperfect obedience, they will doe ſome few things commanded, but not all: God ſerues them in their owne kinde, hee giues them ſome few of his meaner bleſſings, but denies them principall: Whence that excellent exhortation, 2 *Iohn* 8. *Looke to your ſelues that we looſe not the things we haue done, but may receiue a full reward*. There is then a *plenary* reward to a full, and a *partiall* or *halfe reward* to a ſcanty and *halfe obedience*. Thus *Iehues* obedience in deſtroying *Ahabs* houſe was recompenced with Gods bleſſing vpon his houſe to the fourth generation: anſwerable to his curſe in the ſecond

Eſay 14.14.15.

ſecond commaundement vpon the wicked, to the fourth generation, as in *Ioram*, whoſe poſterity is not remembred till the fourth generation in the Genealogie, *Matth.*1. But yet becauſe *Iehues* obedience was not ſincere, it was not rewarded: ſo as is true obedience, whoſe reward is far aboue the puniſhment. Euen to 1000 generation. So that euen in rewards, as well as in puniſhments, God will put a difference betwixt an *Iſraelite* and an *Egyptian*; that as Gods children are not ſmitten ſo as their ſmiters the wicked; becauſe their diſobedience is not ſo full as the wicked, therefore they haue but halfe a puniſhment; So the wicked are not rewarded as are the godly; becauſe their obedience is not ſo perfit, and compleate, therefore they haue but halfe a reward anſwerable to their halfe obedience. Againe, hypocrites giue God an outward obedience, without the inward affection. So God giues them his externall benefits, but without any heartie loue, or affection vnto them; Looke how they ſeuer their hearts from God, in their *obedience*, ſo doth God his from them, in his *benefits*. So euen, and equall is the retribution of diuine iuſtice. The vſe. Firſt, againſt the Papiſts vrging their doctrine of merit out of this, and ſuch like places, but heere we ſee, all the Prophet teacheth is a proportion betwixt our workes, and wages, betwixt our paines and pay, that is betwixt that we doe, and that wee receiue. And therefore hee maketh our workes to be the rule, not the cauſe of the reward. The rule is not the cauſe of the line drawen by it. Neither doth God here ſay, that I may giue to euery man *for*, but

Eſ 27.

accor-

according to his workes. Surely if good vvorkes, as they teach, should be meritorious, then as it is vniustice in man to detaine the labouring mans wages vvhen his vvorke is done: so also should it be in God, if he did not presently recompence euery good worke of his seruants, as soone as it were done. And as the hire of the labourers, detained, crieth against the couetous oppressours: so by like reason should the reward of our obedience, so long oftentimes deferred, cry against God. Euen this one argument is enough to ouerthrow merit, Gods slowenesse as it were in rewarding his childrens seruices, and that liberty vvhich hee taketh to himselfe for the times of the reward. And therefore heere hee saith, That I may giue to euery man according to his vvorkes, vvithout making any mention of the time when, leauing himselfe free for that. We see that in paying of vvages to our seruants, vve limit our selues to set times, as to the quarters, or halfe yeares end, because it is a matter of desert: but in our gifts and gratuities, vvee doe not so tye our selues, but giue them when we thinke good. And if there were any such worthinesse in our workes, what need then that modesty, of the holy men in Scriptures, who when they haue desired their faithfull seruice might be remembred with Gods reward, haue withall desired it might be remembred with Gods forgiuenesse? as *Nehemiah*, *Remember me O my God concerning this, and pardon me according to thy great mercy.* Our best workes then need forgiuings, and that which needes *forgiuing*, merits not *giuing*. Our Sauiour when he would haue vs craue daily

Nehe.13.22.

daily bread, as *our* bread, due to our obedience by Gods promiſe, then withall he would haue vs craue forgiueneſſe, for the wants of that our obedience, and to adde vnto, *Giue vs this day our daily bread, and forgiue vs our treſpaſſes.* Secondly, againſt our looſe profeſſours, promiſing to themſelues, though liuing, and lying in their ſinnes, the reward of glorie. No, as thou ſoweſt thou muſt reape, and as thou breweſt thou muſt drinke. If thou ſowe tares, neuer looke to reape Wheate. If thou brew with Crabbes, neuer looke to drinke milde Beere. As our Sauiour comparing the man to a tree, the workes to the fruits, ſayes, *Can men gather figges of thornes, thiſtles of grapes?* ſo I comparing our works to trees, their rewards to the fruits, ſay the like. Thinke you euer of the thornes and thiſtles of couetouſneſſe, pride, vncleanneſſe, blaſphemy, ſwearing, prophanation of the Sabaoths, euer to gather the ſweet figges, or pleaſant grapes of glory, and happineſſe? will this gall and wormewood euer make pleaſant drinke? will theſe wilde and ſowre grapes euer yeeld ſweet wine? O that we could ſeriouſly lay this to heart, that we muſt all appeare before Chriſt, to receiue according to that which here we haue done, whether good or euill, that hee that ſoweth to the fleſh, ſhall of the fleſh reape corruption, and he that ſoweth of the ſpirit, ſhall of the ſpirit reape life euerlaſting. Then would we begin preſently to reaſon with our ſelues. Alas how poore, how barren am I in good workes, how fruitfull in ill? Is it true indeede that according to the quality of our workes we ſhall be iudged? Alas, what other

workes

workes can I preſent the Lord with, beſides the workes of death and darkneſſe? If theſe had the promiſe of reward, then were my caſe good. Examine thy heart my brother, and thinke with thy ſelfe: Thus long haue I liued, but what good haue I done? either to my ſelfe, or others. Where are my prayers, faſtings, humiliations, meditations, well ſpent Sabaoths, well gouerned children and ſeruants? where are the workes of mercy to my brethrens, either ſoules in holy admonition, reprehenſion, exhortation; or bodies, in miniſtring reliefe to their neceſſities? How can I looke for the penny that haue ſtood idle in the Market-place all the day long? for the crowne, that refuſed to runne? for a good crop in Harueſt, that would not ſow in ſeede time? Let vs no longer deceiue our ſelues. That which *Salomon* ſpeaketh of ſloath in the things of this life, is true alſo of ſpirituall ſloath. He that being ſloathfull in Winter will not plowe, ſhall begge in Summer, and haue nothing; as wee may ſee in the rich glutton begging water of *Lazarus* to coole his tongue, and in the fooliſh virgins begging oyle of the wiſe. It were madneſſe to ſeeke for fiſhes in woods, for Apples and Peares in the Seas. But what madneſſe to ſeeke heauen in hell, glorie in ſhame, light in darkneſſe, to thinke wee ſhall finde eternall life in the way of wickedneſſe. *Why ſeeke ye the liuing among the dead?* ſaid once the Angell to thoſe women. But why ſeeke yee life in death, why ſeeke ye that eternall life, among thoſe dead workes of darkneſſe? *No glory, honour, and immortality can be found of any, but ſuch as ſeeke it by continuance in*

in well doing, *Rom.* 2. 7. If thou goe about to ſeeke Gods Kingdom, ſeeke Gods righteouſneſſe. So ſeeke it, and finde it. Otherwiſe thou doeſt but take a great deale of paines to goe to hell. If thou pray *thy kingdome come*, pray alſo, *thy will be done*. Gods will muſt be done of thee, before his kingdome can come to thee. III. Since the degrees of glory hereafter ſhall bee according to the degrees of grace heere, it muſt teach vs, if wee would then ſhine in glory, now to ſhine in grace. Naturally wee affect preeminence, and precedencie in all things. Take the aduantage of this thy corruption, to ſhake off all ſpirituall ſloath, vſe it as a goade in thy ſide to make thee ſweat againe in Gods worke. Double paines ſhall bring thee double pleaſure, double diligence double delight; double holineſſe, double honour: vvho would be a common ſtone in the building, when he might be a pillar? vvho would be a doore-keeper, or porter in a houſe, when hee might be a ſteward? IV. Looke we to the whole courſe of our liues. God rewards not according to our good, or euill worke, but according to our workes, to the ordinary courſe of them. One euill worke ſhall not preiudice thee, who walkeſt in the ordinary tract of good workes; nor contrarily, one good worke ſhall not profit thee who makeſt an ordinary trade of doing euill workes. V. This muſt teach vs, faithfully to walke before the Lord in the diſcharge of our ſeuerall callings, without any carking care, or diſtruſtfull thought taking, for any of the comforts of this life. All the cares that belongs to vs, is how to doe our worke well. The care of the reward of our works

Matth. 6. 33.

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is Gods. Looke we well to *doe* our worke, and God will looke farre better to *reward* our worke. And this is that which our Sauiour teacheth; when to thoſe whinings, *What ſhall we eate, what ſhall we put on,* he appoſeth a contrary care of ſeeking Gods kingdome, and righteouſneſſe: for then if they would take care to worke the worke of God, the reward of God ſhould not be wanting. O then that in ſtead of taking thought how to get this or that good thing promiſed, we could once take thought how to doe this or that good thing commanded, and ſo doing our dutie, reſt vpon God in the beliefe of this doctrine; that he rewards euery man according to his workes. Our Sauiour forbidding his Diſciples ouer-diligent care in prouiſion of theſe outward things, not to gather ſiluer or gold, giues this as a reaſon why he ſo forbids them, *The labourer is worthy of his wages.* The force of which argument conſiſts in this doctrine of Gods iuſtice in rewarding well that which is done well. For the Diſciples might obiect. True, the labourer is worthy of his wages, but the vnthankfull world is vnworthy of our labours; for it detaines the wages due to our labours. Matth. 10.

Therefore this ſpeech of Chriſt is founded vpon this holy iuſtice of God, that cannot, whatſoeuer be the vnkindnes and iniuſtice of the world, ſuffer good ſeruices to goe vnrecompenced. It is therefore as if he had ſaid: Minde you the worke of your Miniſtery, let your onely care be how to fulfill it. Doe not diſgrace God ſo much as to trouble your ſelues with the thoughts of your maintenance, as though God was ſo vniuſt, as not to giue good wages to good workmen.

men. VI. Heere is great variety of comfort. 1. Art thou diſcouraged with the meaneneſſe of thy good workes? Thou art no Preacher to conuert ſoules, no rich man to giue almes, to build Colledges,&c. but onely a poore ſeruant, keeping ſheepe, going to plough,&c. Heere for thy comfort remember that God rewards euery one according to his vvorkes, without making any curious choyce of workes. But as he will puniſh the leaſt euill worke, euen an idle word: *Matth.*12. ſo will hee much more reward the leaſt good worke: euen a cup of cold water, *Matth.*10. eating not onely of our honey, but euen of our honey combe. *Cantic.*5.1. for his mercy to vs is greater then his iuſtice. Yea, at the laſt day notice will be taken of inferiour ſorts of vvorkes, as giuing a peece of bread, or a peece of cloath; when workes far more glorious, as preaching, praying, martyrdome, are not named, yet theſe are mentioned, *Matth.*25. Neither is this without reaſon, for the baſeneſſe, or the meaneneſſe of the matter doth eſpecially ſhew the skill of the worke-man. For where the matter is excellent, there it lendeth ſome helpe to the worke-man, where it is otherwiſe, there nothing but the bare and naked cunning, and artifice of the worke-man is to be ſeene. We will not ſo wonder at him that maketh a good Image of gold, as at him that maketh as good of meaner matter. So to ſee zeale, faith, loue in preaching the word, in gouerning a Kingdome, and ſuch like workes, is not ſo admirable, as in the poore and ſeruile offices of vnderlings, as in keeping of ſheepe, ſweeping the houſe,&c. 2. Art thou troubled at the worlds vniuſt and prepoſterous rewarding

ing of workes, iuſtifying the vvicked, condemning the godly, recompencing *Iohns* preaching with the priſon, *Herodias* daughters dancing with the promiſe of halfe a Kingdome; (ſo that, as *Cæſar* once ſaid, *It were better to be Herods ſwine then ſonne*, becauſe he killed his ſonne in that maſſacre of *Bethlem*, when his Sow was ſpared? ſo thou likewiſe thinkeſt, thou mayeſt as well ſay, *It were better to be Herods Minſtrell then Miniſter, Player then Preacher, Dancer then Doctor*, becauſe of his Minions dancing recompenced with his Preachers head) comfort yet thy ſelfe with this, that God one day will deale otherwiſe, nay let this peruerſe Iudgement of the world be an aſſurance to thee, that there muſt needs be a day of Gods righteous Iudgements. It is true, we may ſay to the world as Chriſt to the Iewes, *Many good workes haue I done among you, for which doe ye ſtone me*, yet let vs not waxe weary, though after our ſowing, ſtormes and tempeſts, and the pinching colde of Winter doe follow, for in due time wee ſhall reape if wee faint not. God is not vnrighteous to forget the labour of his ſeruants. There are foure kindes of rewards: firſt, of good for good: ſecondly, of euill for euill: thirdly, of good for euill: fourthly, of euill for good; the two former are the rewards of iuſtice, the third of mercy, the laſt of iniuſtice, and therefore is not incident to God. God forbid then that any ſhould ſay with thoſe in *Malachy*, *It is in vaine to ſerue the Lord.* Heare thou God ſaying, *Behold I come quickly, and my reward is with me.* When *Mordecay* had performed a vvorthy ſeruice to *Ahaſhueroſh*, in the diſcouery of a dangerous treaſon, hee had not his reward preſently: but

Aug. *in Pſal.* 119. 17.

Apoc. 22.

yet his ſeruice was regiſtred, and ſo afterward, when the King looked vpon the records, it was royally recompenced. So *Malachy* teacheth vs that there are bookes of remembrance written for them that feare the Lord. In them all our good workes are inrolled. Our labour then ſhall not be loſt. Not ſo much as our teares but they are botled. Men may forget vs, as *Pharaoh* did *Ioſeph*, *Exodus* 1. and the Sechemites *Gideon Iudg.* 9. 17. but God will not; Our reward is ſure, though not ſo ſpeedy, as wee deſire: God heere aſſures vs of reward; the time hee determines not. 3. Doth it trouble thee, that thy good workes worke not that good thou deſireſt? Remember that God rewards vs according to *our* workes, not according to *his owne* worke. Now the *ſucceſſe* of our workes is *his* worke, not *ours*. Doe thou thy endeauour to doe that which belongs to thee, to performe the duety required, with an honeſt heart; if there follow no ſucceſſe, thou art neuer the worſe worker. The good Orator alwaies perſwades not, the good Captaine alwaies ouercomes not, the good Phiſitian alwaies heales not, the good Preacher alwaies conuerts not. It is enough if thou doe that which lies in thee: Then whatſoeuer thy *ſucceſſe* be on *earth*, ſmall or great, aſſuredly thy *reward* is great in *heauen*. Nay, the leſſe the *ſucceſſe*, the greater ſhall be the reward, ſo thou be patient. For now vnto thy *actiue* obedience in well-doing, thou addeſt *paſſiue* in patient-ſuffering; and double obedience muſt needs haue more then a ſingle reward. 4. Art thou greeued at vncomely ſights to ſee ſeruants on horſe-back, and Princes walking on foot? to ſee ſeruants to haue rule ouer Princes, that

Malachy 3.

is,

is, the wicked flouriſhing in their pompe, and pride, to tyrannize ouer the godly? doſt thou ſee the *whip* which is moſt ſeemely for the fooles *backe, to be held in his hand*, to afflict the backes of others? doſt thou ſee that Aſſes, in ſtead of a halter, are ſet out with golden bridles? are theſe things prickes in thine eies as once in *Dauids*? Comfort thy ſelfe in the meditation of this Doctrine. Grudge not that the vvicked are rewarded according to their vvorkes. Grudge not, their externall obedience proportionable reward in the outward things of this life: God herein does no otherwiſe, then as ſometimes noble Captaines, who haue honoured their enemies, when they haue fought valiantly, to put ſome ſpirits into their owne Souldiers; or then ſometimes Parents doe, rewarding their ſeruants diligence and dutifulneſſe, hereby to prouoke their owne children. So ſhouldeſt thou interpret Gods temporall rewards giuen to the vnſound obedience of the vvicked, his enemies, his ſlaues, as a ſpurre hee puts into thy ſide his owne ſouldier, his owne ſonne: for if thou wilt doe thy dutie as thou oughteſt, how much more mayeſt thou aſſure thy ſelfe of a farre greater reward. For Gods bounty is not as maniés, like to the riuers, vvho are greater further off, then neerer home, at the head and well-ſpring where they firſt riſe. Withall conſider theſe mens damnation ſleepeth not. The day of iudgement haſteneth, wherein the godly, in this life ſtanding at the barre, ſhall ſit on thrones, and iudge their iudges, binding Nobles with chaines, and Princes with feeters of iron. Though in this life *Diues* eaſt, while *Lazarus* is without, begging: yet in the

life to come (loe a change) *Lazarus* ſhall feaſt at Gods table, or on Gods bed, lying in *Abrahams*, as once *Iohn* in Chriſts boſome; *Dives* in the meane time looking ouer, and begging. Then ſhall God make good that which heere he ſpeaketh of reward ing euery man according to his workes. Then, and not before ſhall the equality of Gods rewards fully appeare. Some of the wicked indeed, euen in this life, he rewardeth with condigne puniſhments, leſt his *prouidence*, but not all, leſt his *patience* and promiſe of the laſt iudgement might be called into queſtion.

* * *

Si nemini faceret, quaſi non vigilare videretur diuina prouidentia: ſi omnibus faceret, non ſeruaretur diuina patientia. Aug. *in Pſ.* 30.

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FINIS.